UNIVERSITY OF ALBERTA

THE EXPERIENCE OF INTUITION IN NURSING: A QUALITATIVE STUDY

BY

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A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of MASTER OF EDUCATION

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

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Knowledge has three degrees--opinion, science, and illumination. The means or instrument of the first is sense; of the second, dialectic; of the third, intuition. This last is absolute knowledge founded on the identity of the mind knowing with the object known.

Plotinus

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FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled THE EXPERIENCE OF INTUITION IN NURSING: A QUALITATIVE STUDY submitted by Sarah Lesley Dale Miller-Field in partial fulfillment of the requirements for the degree of MASTER OF EDUCATION in EDUCATIONAL PSYCHOLOGY.

Dr. Carolyn Yewchuk - Supervisor

Mary Ann Bibby

Dr. Olive Yonge

Date: April 6, 1992

DEDICATION

To my Mother

Dorothy Gladys (Wilson) Dale

(1914 - 1990)

who always wanted to be a Nurse

and

To my Aunt

Adabel Copeland (Dale) O'Connor

(1896 - 1992)

my friend, the grandmother I never had

... a kindred spirit

ABSTRACT

The goal of this study was to explore the experience of intuition in nursing as lived by three female self-described intuitive nurses with various nursing experience. A phenomenological approach was used to describe the meaning of the experience of intuition for each participant. The primary method of inquiry was an in depth analysis of audio-recorded interviews. The analysis of the data followed the procedures as outlined by Colaizzi (1978). The philosophy of Spinoza (1894), and psychology in the works of Jung (1964) and Assagioli (1965) were explored providing a foundation for the study. The importance of the study on the experience of intuition in nursing practice was from the viewpoint of valuing intuition in a holistic/feminine nursing practice. The main themes that emerged from the analysis of the data were: Experiencing the Intuitive Event, Giving the Experience of Intuition Meaning, and Living with the Experience of Intuition. It was found that the experience of intuition is personal and multifaceted, indicating that each participant valued and used her intuition in her nursing practice. Conclusions and implications of the study indicate further research is needed to explore the experience of intuition in nursing practice.

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On a personal note, I want to thank my marriage partner, Jim, and my son, Erith, for their unfailing encouragement and support. I needed you both.

Much appreciation is also due to the three participants in the study who so willingly gave of themselves to help me and hopefully help others understand their experience of intuition in nursing.

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CHAPTER 1

INTRODUCTION

The word intuition is derived from the Latin intueri, which means "to look upon," "to see within," and "to consider or contemplate" (Goldberg, 1983, p. 31). As Skaret (1986) says, trying to define or describe intuition calls to mind the analogy of three blind men encountering an elephant; one at an ear, one at a leg, and one at the tail. After examining their particular spot, they were asked to describe the elephant. Their responses reflected that they had not encountered the same animal. Each man described a part of the whole, but his definition did not describe the beast in its entirety. Trying to describe and/or define intuition leaves one with the same problem. This beast, called intuition, means different things to different people.

In this thesis the experience of intuition in nursing practice was explored. The philosophy of Spinoza (1894) and psychology from the works of Jung (1964) and Assagioli (1965) were used as a foundation for the study of intuition. For the purposes of the study, a nursing perspective in the search for the experience of intuition in nursing practice was emphasized.

A phenomenological research process was used to explore the experience of intuition in nursing practice. The purpose of phenomenology is to gain a deeper understanding of the nature or meaning of a phenomenon; a pre-reflective look at the life-world of an individual (van Manen, 1990, p. 9). In this study, the primary method of inquiry was in-depth analysis of audio-taped interviews of three female self-described intuitive nurses.

Importance of the Study

The importance of the study on the experience of intuition in nursing is from the viewpoint of valuing intuition in a holistic/feminine nursing practice. Nurses do not talk openly about intuition because a professional is "supposed" to base action upon empirical data. As one nurse said, "intuition is underground;" intuition is like a secret that is used

and not talked about. I agree with Carper (1978), Chinn (1985), Gerrity (1987), and Rew (1987) in the lament that in the headlong rush to develop nursing as a profession, we have lost some of the art in nursing in favor of empirical data. To be of this world and to nurse the whole patient, it is necessary for a nurse to tap into the holistic/feminine approach to nursing as described by Agan (1987), Carper (1978), Chinn (1985), Gerrity (1987), Kobert and Folan (1990), Masson (1981), Miller and Rew (1989), Pinch (1981), Quinn (1989), and Schraeder and Fischer (1986, 1987).

Intuition has traditionally been associated with "women's ways of knowing" and has been devalued because it lacks a rational base (Miller & Rew, 1989). In the 1960s, nursing adopted the nursing process consisting of four phases: assessment, planning, implementation and evaluation of patient care as a way of being recognized by the academic/professional community (Miller & Rew, 1989). Nurses thought that they had to take the linear approach of the nursing process and put away anything that could not be scientifically proven to establish equality with the scientific community (Miller & Rew, 1989). Nursing programs in the 1960s started devaluing intuition and valuing the nursing process (McCain, 1965; Miller & Rew, 1989). The implication was that professions such as law, engineering, and medicine based decision-making on a precise method and that nursing also needed to do this to be accepted in the scientific community. Therefore, nurses needed to base decisions on something other than intuition (McCain). Rew and Barrow (1989) argue that intuition remains an essential component of decision-making and discuss, "the neglect, willful or unconscious, that the intuitive process has suffered in the professional development of nurses " (p. 50). Rew and Barrow recognize intuition as a legitimate way of knowing within nursing practice and support the inclusion of intuition as a part of the development of nursing theory to incorporate a holistic approach to nursing practice. Rew and Barrow do not disagree with the necessity to base decisions on data; however, they also include intuition as a way of knowing within nursing practice.

The value of nurses being accepted into the academic/professional community has taken precedent over valuing women's ways of knowing. As Miller and Rew state "Greater confidence has been placed in analytical processes, which, though incongruous with women's ways of thinking, are believed to be the preferred route to truth" (1989, p. 84). The adherence to the analytical, linear, masculine model of education has taken precedence over the more holistic modes of thinking and resulted in intuition being devalued in nursing (Miller & Rew). The recognition of intuition in nursing, then, has implications when discussing the reality of women in our society, and the valuing of intuition in a holistic/non-linear approach to nursing practice.

Valuing Intuition in Nursing

Western culture has defined its values from the perspective of the dominant gender [male] (Miller and Rew, 1989). The traditional scientific approach views the world as male in terms of the male concepts of

> power, control, instrumentation, technology, competition, rationality, logic, objectivity, hard data. Not only does this view rest on the superiority of male-assigned traits but it also disdains concepts that are assigned as being "feminine" -- soft data, subjectivity, feeling, emotion, intuition and so forth (Chinn, 1985, p. 45).

Chinn says that assigning the masculine [linear] model as the only legitimate model "does not serve the interest of nursing or the best interests of humanity" (1985, p.45).

Gilligan (1982) identifies the works of Freud, Piaget, Erikson, and Kohlberg as starting points to begin looking at how we as a society perceive the world through the eyes of men. The bias presented by these theorists promotes autonomy and achievement. In this process, the female has been defined as something "other" and the female principles of connectedness have not been valued (Gilligan, 1982). In taking the male as their model of the mature adult, theorists have failed to legitimize the experience of women (Pinch, 1981). In this way, the intuitive mode has not been valued throughout history because it lacks a

rational base and has been associated with "women's ways of knowing" (Miller & Rew, 1989). Benner says that valuing intuition and caring is important and should not be abandoned, rather we need to recognize that "society's devaluing of and discrimination against women are the source of the problem" (1984, p. 208).

Agan (1987), Chinn (1985), Miller and Rew (1989), Rew (1987), Rew and Barrow (1987), and Schraeder and Fischer (1986) also note that intuition is not always valued in nursing because it does not fit into the empirical scientific mode that nurses today are taught. Schraeder and Fischer say that nursing has denied its heritage of intuition in establishing nursing as a linear mode of science and in giving prominence to the nursing process of assessment, planning, implementation, and evaluation of patient care. In the process of adopting the linear mode, nursing research abandoned the, "rich heritage of nursing experience and knowledge about nursing's unique characteristics, one of which is the application of intuitive skills" (Rew, 1987, p. 55).

Nurses are required to make complex decisions each day in spite of inadequate or ambiguous data (Rew & Barrow,1987). Deductive and inductive processes are inadequate for scientific reasoning, requiring the use of intuition in order to generate hypotheses that can be subjected to logical analysis (Rew & Barrow). There appears to be a need for nursing to incorporate the linear and intuitive mode in order to make decisions. "As nurses reflect more on intuitive knowing, they will individually and collectively come to know its value and usefulness and express it through themselves" (Agan, 1987, p. 70). The valuing of intuition as well as the linear/empirical mode will enable nurses to use a more holistic approach.

Holistic Approach to Nursing Practice

Agan (1987), Carper (1978), Chinn (1985), Gerrity (1987), Kobert and Folan (1990), Masson (1981), Miller and Rew (1989), Pinch (1981), Quinn (1989) and Schraeder and Fischer (1986, 1987) discuss the need for a more holistic, feminine approach in nursing. Agan and Miller and Rew say that a more holistic nursing practice

includes intuition as well as linear methods. Holistic/intuitive nurses combine the perspective of inner knowledge with the awareness of connectedness between people and the universe, suggesting a collective unconscious or a common knowing. According to Quinn, the feminine principle is about healing and must be permitted to re-emerge. Pinch speaks to the necessity of valuing the female principles of caring, gentleness, responsibility, connectedness, and relationship. Masson refers to the necessity of balancing the masculine and feminine in the healing process. Kobert and Folan say that the time has come for nursing to fully embrace its feminine identity. Schraeder and Fischer (1986) say nurses need to recognize that their practice involves using a multiple of ways of knowing their patients. They say that intuition is part of the art of nursing where the nurse's individual personality, cognitive style, previous experience, and current expertise direct the nurse to a holistic approach to care. This aspect of including the nurse as a whole being sounds like Carper's view in describing nursing as caring, making it necessary for the nurse to be involved in a holistic way with patients.

Carper (1978) says that if nursing is caring, then it must acknowledge that nurses use empathy in a relationship of reciprocity. For the nurse to be therapeutic, the use of self in an "I-Thou" encounter is necessary. The nurse needs to use the kind of knowing that promotes wholeness and integrity in an authentic personal relationship with her patients. Carper describes four patterns of knowing in nursing: (1) empirical or the science of nursing; (2) esthetics, the art of nursing; (3) personal knowledge; and (4) ethics, the moral knowledge in nursing.

The use of intuition in nursing is necessary in order to include the nurse as a whole being and not just as an analytical being (Agan, 1987; Carper, 1978; and Rew, 1987). The valuing of intuition in nursing recognizes the feminine principle as being of equal value to the more masculine/linear principle, acknowledging a more holistic approach to nursing practice.

The phenomenon of intuition as a valued component of nursing practice is necessary in order to nurse in a holistic, "I-Thou" encounter, with the patient. However, questions remain as to what exactly is intuition? Is intuition really the result of past knowledge and experience? Or is intuition something "other," independent of past knowledge and experience? Do nurses experience intuition only as experts? Or is the expert nurse just confident and relaxed enough to allow intuition to flow or be heard? These are some of the questions that have led me to want to study intuition in nursing. To be able to answer the above questions, the question: "What is the experience of intuition in nursing?" needed to be researched.

The study that resulted from the question, "What is the experience of intuition in nursing?" took the form of interviewing three female self-described intuitive nurses. A phenomenological approach was used to analyze the data to try and describe the participants' experience of intuition within their nursing practice.

Overview of Thesis

Chapter two consists of a literature review in the area of intuition as discussed in philosophy by Spinoza (1894). The concept of intuition in psychology is discussed through the works of Jung (1964), and Assagioli (1965). Nursing literature is explored to review how intuition is viewed in nursing practice and research.

Chapter three addresses the area of methodological approach and focuses on the selection of participants, the interview process, and how the data were analyzed.

Chapter four presents the results and discussion of analysis of each participant's experience of intuition in terms of the labels and themes that came from the data. Tables reflecting the thematic abstractions of intuition for each participant can be found within the text preceding the discussion reflecting the labels and themes.

Chapter five presents conclusions and a discussion on the limitations of the study. The author's lived experience throughout the process will be found in this chapter.

Suggestions for further research in the area of the experience of intuition in nursing are also provided.

CHAPTER 2

LITERATURE REVIEW

This chapter explores the works of Spinoza (1894), Jung (1964), Assagioli (1965) and the nursing literature in the area of intuition. The three domains of philosophy, psychology and nursing were researched to provide a foundation for the study.

Philosophy

Spinoza

Spinoza (1894) classifies ideas or thoughts into three different kinds of knowledge. Knowledge of the First Kind is gained through unscientific observation which he refers to as opinion or imagination (p.114). Knowledge of the Second Kind is gained from reason which is derived from,"common notions and adequate ideas of the properties of things" (p.114). Knowledge of the Third Kind is gained by intuition, or immediately from the object ,"this kind of knowledge proceeds from the adequate idea of the formal essence of certain attributes of God to the adequate knowledge of the essence of things" (p. 114). Knowledge of the Third Kind has a mystical quality in that it is derived from God and is therefore true. Only Knowledge of the Second and Third kind is "necessarily" true. According to Spinoza, truth has its own standard; it appeals to mind as true and is accepted on the same grounds as the ideas of God being true (p.117). Intuition, according to Spinoza, becomes a form of knowledge that is true.

Psychology

Jung

In order to understand Jung's (1964) view of intuition, it is necessary to outline the most relevant elements of his theory of personality typology. Jung speaks of intuition as a part of the psyche. Intuition is one of the four basic psychological functions along with thinking, sensing, and feeling. According to Jung, there are three levels of consciousness: the conscious, the personal unconscious, and the collective unconscious. The conscious is what we experience in our waking hours and the unconscious is comprised of the personal

unconscious and the collective unconscious which contains the archetypes; the inherited, racial foundation of the whole structure of personality (Jung, 1964).

Intuition transmits perception in an unconscious way through either the personal or the collective unconscious (Jung, 1964). Through the collective unconscious, intuition manifests itself with the implications of archetypal truths possessing the characteristics of certainty and conviction. Intuition through the personal unconscious occurs through perceptions of unconscious psychic facts whose origin is primarily subjective based on "a priori" or previous knowledge and experience. The person knows something without being aware of how she or he knows it. Jung's intuition is a form of knowledge that is of two kinds: the one he calls "irrational" (through the collective unconscious) and the other harmonizing with the "laws of reason" (through the personal unconscious) (Jung, 1964, p. 565).

Assagioli

Assagioli (1965), in his theory of psychosynthesis, agrees with Jung (1964) in speaking of intuition as being on two levels and therefore assuming different aspects but remaining the same (1965, p. 217). Assagioli says that it is necessary to make a definite distinction between so called "day-by-day" intuition and "spiritual" intuition. Assagioli makes a distinction between cognition by way of intuition ("spiritual") and cognition by way of thinking or feeling ("day-to-day"). Cognition by way of thinking is progressive working from the part to the whole. Cognition by way of intuition becomes the immediate and direct, holistic apprehension of a whole; it is devoid of feeling or emotion whether positive or negative. Intuition can be fostered by having interest in, paying attention to or focusing on the experience of intuition. By paying attention to intuition, one values the experience and gives intuition power (pp. 218-219).

According to Assagioli (1965) the relationship between intellect and intuition is that intuition is the creative insight towards reality. Intellect is valuable and necessary for interpreting the results of intuition; for checking the validity of intuition as well as for

coordinating and including intuition into the body of already accepted knowledge. Intuition becomes the "psychological function for achieving understanding and true valuation " (p. 221). Intuition, then becomes included into the existing body of knowledge.

Assagioli (1965) emphasizes the importance and value of intuition and the necessity of developing it. Assagioli says that intuition is the least recognized, least valued, and most neglected and non-appreciated function of the psyche and is therefore repressed. In order for individuals to complete their development, Assagioli says that intuition must become activated and used (p.218).

Spinoza (1894) refers to intuition as a kind of knowledge that is true and comes from God. Jung (1964), and Assagioli (1965) speak of intuition as two forms of knowledge either coming from a spiritual force or through cognition. Jung and Assagioli refer to intuition as knowledge from the "laws of reason" (Jung) or "day-to-day" (Assagioli) or coming from a "spiritual"(Assagioli) or "irrational" (Jung) dimension.

Spinoza (1894), Jung (1964) and Assagioli (1965) were used as a bases to begin looking at intuition in nursing. Nursing is a profession that takes as its base many disciplines; philosophy and psychology being but two of these. My next step involved looking within the nursing literature to find out what is being discussed in terms of intuition in nursing.

Nursing

Along with the works of Jung (1964) and Assagioli (1965) intuition in nursing is defined on a continuum from inference by way of the intellect to a perspective of an inner knowing apprehending the whole immediately independent of the linear cognitive process. The phenomenon of intuition appears in the nursing literature in the works of Agan (1987), Benner (1982, 1983, 1984), Benner and Tanner (1987), Miller and Rew (1989), Pyles and Stern (1983), Rew (1986, 1987, 1988a, 1988b, 1989), Rew and Barrow (1987, 1989), Schraeder and Fischer (1986, 1987), and Young (1985, 1987).

Benner (1982, 1983, 1984), Benner and Tanner (1987), Pyles and Stern (1983), Schraeder and Fischer (1986, 1987), and Young (1985,1987) define intuition as "a priori," that is, based on previous knowledge and experience. They acknowledge intuition as the "gut feelings" and Gestalt of a situation; the linking together of unconscious cues based on past knowledge and experience, thereby, sizing up a situation as a whole. Intuition is defined as understanding without a rationale and becomes the property of the expert nurse (Benner & Tanner, 1987). Agan (1987), Miller and Rew (1989), Rew (1986, 1987, 1988a, 1988b, 1989), and Rew and Barrow (1987, 1989) dispute the premise that intuition is the exclusive property of the expert nurse. Rew (1987) acknowledges that the emphasis on scientific inquiry in basic nursing education does not allow for the novice to admit to having intuitive experiences. Rew (1987) defines intuition as knowledge that comes unexpectedly as a gift -- a person knows or understands something without being sure how or why.

Benner's (1982, 1983, 1984) concept of intuition is based on the Dreyfus (1986) model. The Dreyfus model states that individuals acquire a skill through instruction and experience; "they do not appear to leap suddenly from rule-guided 'knowing-that' to experience-based 'know-how'" (Dreyfus & Dreyfus, 1986, p. 19). Benner (1982, 1983, 1984) states that the expert nurse has four characteristics that contribute to an intuitive perception: the nurse has had previous experience with the problem or situation; the nurse grasps the situation as a whole because rules are not needed any longer; the nurse knows the patient in an empathic and physical sense; and the nurse is sensitive to the patient's subtle cues. Intuitive judgment is seen as compatible with analytical reasoning in an unconscious way (Benner & Tanner, 1987). Intuition becomes the outcome of a linear process where cues are processed in an unconscious way to yield a result.

There is another, broader, view in the search for the phenomenon of intuition in nursing. In this view, intuition is not exclusively defined as based on past knowledge and

experience. Intuition is viewed as having more than one form, ranging from being based on past knowledge and experience to an intuition that has a spiritual component.

According to Rew (1988a), intuition has three properties: knowledge of a fact or truth, as a whole; immediate possession of knowledge; and knowledge independent of the linear reasoning process. Rew bases her definition of intuition on Loye's (1983) description of intuition. Loye identifies three types of intuition: cognitive inference, Gestalt intuition, and precognitive intuition. According to Loye, cognitive inference is rationally inferred, operating at the level where visual and verbal cues are observed so quickly and subliminally that they are forgotten as contributing to the final decision. Gestalt intuition detects gaps, missing pieces, or hidden relationships within patterns, thereby, forming a whole. Precognitive intuition is concerned with "will be" as opposed to "is" or "was"; allowing for the possibility of gaining information directly about the future rather than by inference based on knowledge of the past and present (Loye, 1983, p. 52).

In a 1988 study on the experience of intuition, Rew (1988a) found that nurses experience all three kinds of intuition: cognitive inference, Gestalt intuition, and precognitive intuition as described by Loye (1983). The majority of responses fell into the cognitive inference and Gestalt intuition definitions. Rew (1988a) states that this may be because these kinds of intuition may be more common or that nurses are more comfortable talking about these kinds of experiences. "A general discounting of precognition as being "nonscientific" may prevent nurses from disclosing experiences that are specifically predictive" (Rew, 1988a, p. 152). Rew acknowledges intuition as a legitimate component of both the novice and expert nurse. She views past experience as part of the intuitive process except for the precognitive type of intuition.

Agan (1987) and Rew (1989) acknowledge the spiritual component of intuition. This spiritual component of intuition is similar to Loye's precognitive intuition, where "information about the future might be received directly, generally visually, rather than as an inference based on the knowledge of past and present" (Loye, 1983, p. 53). Agan's

perspective of the collective unconscious also fits into Jung's (1964) view of intuition through the archetypes (collective unconscious).

Intuition in nursing, then, becomes a form of knowledge whether it be defined as coming from past knowledge and experience or coming from something other; apprehending a situation without benefit of cues. Intuition becomes part of nursing in a feminine holistic way where the nurse uses all of her abilities.

Philosophy from the works of Spinoza (1894), psychology from the works of Jung (1964) and Assagioli (1965) as well as the literature in the art of nursing has been explored to try and illuminate the different concepts of intuition. The next chapter will discuss the methodology used in the study in order to explore the experience of intuition in nursing.

CHAPTER 3

METHODOLOGY

In this chapter, the phenomenological approach, the selection of participants, the interview process, and methods used to analyze and interpret the data will be discussed. The issue of bracketing will be discussed first to allow the reader an understanding of the potential bias of the author in the research.

The Issue of Bracketing

The issue of bracketing needs to be addressed before the results of analysis of the protocols are discussed. Bracketing is a term used to describe the process of self-reflection of the researcher to "render these assumptions inoperative" (Valle & King, 1978, p. 12). This step is necessary in order for researchers to realize where their prejudices and biases are in terms of the phenomenon in order to put them aside and analyze the data on their own terms; to allow the data to "speak" to the researcher without being clouded by the researchers' preconceptions and presuppositions.

I have been a nurse for 12 years and have been teaching in nursing for eight years. I experience and rely on my intuition in my personal and professional life. I would define intuition as a spontaneous awareness of knowledge without warning or situational cues alerting one to the knowledge. For me, intuition, comes as an intellectual awareness simultaneously accompanied by a rolling feeling in my chest area near my solar plexis (area just below the sternum). I become aware that I know something when a thought crystalizes in my mind with certainty, accompanied by the rolling feeling in my solar plexis. For example, when sitting with a group of nursing students, I become aware of one student who will pose problems in the learning process and I will know what these problems will be.

Intuition can be an unsettling experience because it often alerts me to a problem and always proves to be right. I often try to shake it off because it is unsettling; however, the feeling will not go away and so I start to pay attention to the situation; to look for validating

data. Sometimes I tell myself that I am just being insecure and that the feeling is there because I am feeling uncomfortable in the situation and so have these thoughts. However, the experience of intuition will not go away. The feeling associated with intuition is different from the feeling I get when insecure. When insecure, I get a sinking feeling in my stomach which is different from the rolling feeling with crystalized awareness that is associated with intuition. I can talk myself out of an insecure feeling but I can not talk myself out of a feeling of intuition. Other experiences of intuition are in the form of clarity of thought when I am not in the situation at the time. For example, a thought will come into my mind, without forewarning, of a person or situation that I know with certainty to be true.

My experience of intuition fits into Spinoza's (1894) Knowledge of the Third Kind or intuition, Assagioli's (1965) "spiritual" intuition, Jung's (1964) "irrational" intuition, and Loye (1983) and Rew's (1988) definition of precognitive intuition in terms of intuition being independent of past knowledge and experience. I do not discount the experience of awareness that is based on past knowledge and experience, as described by Spinoza in terms of Knowledge of the Second Kind, Jung's intuition through the personal unconscious or "laws of reason", Assagioli's "day-to-day" intuition, Benner's intuition as belonging to the expert (1982, 1983, 1984) or Rew's (1988)and Loye's (1983) description of cognitive inference and Gestalt intuition. Benner says that only the expert nurse is intuitive because she processes the data fast enough to be unaware of how she arrived at her decision or awareness. Rew also acknowledges this type of intuition which is based on Loye's description of cognitive inference, where a person knows something because she is processing information so fast and subliminally that she is unaware of cues alerting her to the knowledge. The practiced nurse, then, becomes unaware of picking up cues and bases decisions on rational steps that are operating so fast and unconsciously that they are forgotten. Gestalt intuition as described by Rew and Loye encompasses filling in the gaps of information to form a whole picture. I also experience the intuition as described by

Benner and Rew, however I do not call these experiences intuition. I call them inferences or Gestalt. I am inferring something based on past knowledge and experience or I have fit the pieces of the puzzle together to fill in the whole picture. Before beginning the study, I did not even consider the possibility of defining intuition as part of past knowledge and experience. However, through my research I had to open up to the possibilities of this kind of intuition and therefore recognize it in the participants' experience of intuition.

Intuition is an important and valuable component of my personal and professional life. I think that I am a good nurse and a good instructor and I run on my "guts" a lot in order to nurse or teach in a holistic way. To deny my intuition would be like working in the dark. I could probably get used to working "in shadow" but I can see better if I use all of my abilities. Intuition is just one of my abilities to be used along with my knowledge and experience. When my intuition alerts me to a person or situation, I always look for validating data through my knowledge and experience, before I act. In my research, I realized that it would not be possible to quantitatively measure intuition and so the methodology of choice became looking for the experience of intuition of nursing through a phenomenological approach.

Phenomenological Approach

Phenomenology is a method of research that tries to understand a phenomenon from the inner subjective perspective of the person instead of from the outer objective perspective of natural science (Polkinghorne, 1979). Phenomenological research is a way of questioning the world in which we live through our involvement in it and not separate from the experiences of our world. Phenomenological research focuses on the life-world, including the meaning of the phenomenon to the person. Life-world is the natural attitude of every day life; the world as we experience it in a pre-reflective attitude. Phenomenology strives to gain a deeper understanding of the nature or meaning of everyday experiences (van Manen, 1990). The meaning of the experience to the everyday life-world of the individual is what is being studied, not the statistical relationship between variables. In

phenomenology, "reliability cannot be separated from validity since it has no other intention than to bring *what* is being studied into focus in its essential meaning" (Wertz, 1986, p. 200). Reliability becomes the meaning of the "sameness" in that "the criterion of qualitative reliability is therefore *persistence of meaning through the factual variations.*"(Wertz, 1986, p. 200). Validity is achieved through bracketing the researcher's orientation to the phenomenon and carefully describing the procedure and data analysis conducted. Validity in phenomenology depends on whether the researcher's description and interpretation of the data accurately reflect the experience of the participants (Wertz, 1984). Validity is achieved by involving the participant in the process of analysis and asking for verification of the analysis from the participant. Validity ultimately rests with the reader who reads the interpretations of the data and finds personal meaning in the results (Wertz, 1984).

The phenomenological approach to research was chosen in this study in order to illuminate the experience of intuition in nursing practice for myself and others, as measuring the experience of intuition would not be possible. The phenomenological approach to research recognizes that experience is objectively real for self and other; is not an internal state but a mode of presence to the world; is a mode of world presence that is existentially significant; and is legitimate and necessary for understanding human psychology (Colaizzi, 1978, p. 52).

To deny my experience, then, is to not be objective. But I cannot really set myself apart or essentially distinguish myself from others. Thus, to the extent that I cannot deny my own experience, I cannot deny that others have experience (Colaizzi, 1978, p. 52). Experience, then, is there and cannot be objectively eliminated. Experience is how we act toward others and how we behave towards our world. The experience of intuition is linked with how we relate to our world. Experience becomes of the inner world of the person as well as how she or he relates to the outside world. "Rather than experiencing internal state,

I experience my existence as it thrusts itself in the world. Therefore, to believe that my experience doesn't count, amounts to believing that my existence doesn't count." (Colaizzi, 1978, p. 52.).

In order to research the experience of intuition in nursing, I needed to find nurses who experienced intuition and who were willing to talk about the experience. I wanted to know what their experience of intuition was like and if they valued and used that experience. I began talking about my study to other nurses and telling them that I was looking for participants for my study.

Selection of Participants

Participants were selected on the basis of describing themselves as being intuitive nurses. "Experience with the investigated topic and articulateness suffice as criteria for selecting subjects" (Colaizzi, 1978, p. 58). Dorothy was introduced to me by a mutual friend who is interested in intuition and had talked to Dorothy about my study. Dorothy had said she would be willing to be involved in my study. Dorothy, who is over 70 years old, graduated with her nursing diploma over 50 years ago. She also earned a post-graduate degree in 1960. She has had various nursing experiences from hospital to community health. Dorothy is still actively involved in nursing in rural Alberta. When near Dorothy, I could feel the energy bouncing off her. I became energized just by sitting near her.

The other two participants identified themselves to me as being intuitive. Brenda heard me speak of my study at a gathering of nurses and approached me saying she would like to be part of my study. Brenda, in her late thirties, graduated with a nursing diploma in 1973. She received her B.Sc.N. (degree in nursing) in 1987, and has two diplomas in specialty areas within nursing. Brenda's background varies from hospital staff nursing to community health nursing. She is currently a Home Care Nurse working in rural Alberta. Brenda is a very articulate woman who radiates energy. As with Dorothy, I could feel the energy bouncing off Brenda.

The last participant was a co-worker and fellow nurse educator to whom I had spoken about intuition. Jenna had indicated that she would like to be a participant in my study. Jenna, in her late thirties, graduated with a nursing diploma in 1978. Before that time she worked as a C.N.A. (Certified Nurses Aid) for two years. She received her B.Sc.N. (degree in nursing) in 1988. Jenna's background as a staff nurse was in intensive care units for two years and a high-risk specialty area for eight years. For the past two years, Jenna has been employed as a nurse educator in a hospital-based school of nursing. Jenna's energy level is not the same as Dorothy and Brenda's. Her energy is much more subdued or calm.

Interview Process

The purpose of an interview is to gather descriptions of the life-world of the participants with respect to interpretation of the meaning of the described phenomena. The interview is "semi-structured" in that it follows an interview guide that is neither a free conversation nor a highly structured questionnaire (Kvale, 1983, p. 174). The process of the in-depth phenomenological interview used in the study followed loosely an interview instrument developed by Rew (1988a). The rationale for using the interview instrument was to provide a somewhat consistent framework for all three interviews. In the approach used, each participant was interviewed three times. The first interview consisted of an audio-taped formalized interview. The second interview consisted of meeting with the participant to have her review the typed protocols from the audio-taped interviews and to validate the highlighted significant statements and labels. A statement was formulated at this meeting that would encapsulate her experience of intuition. A follow-up phone call to each participant was made in order to ensure the accuracy of the intuitive statements. The third interview consisted of meeting with the participant, showing her the thematic table and asking her to validate if the themes represented her experience of intuition in nursing.

At the first interview, the participant was asked to sign two consent forms (Appendix A) before the taped interview began. The participant kept one form and the

interviewer kept the other form. The participant also filled out a Participant Information Form (Appendix B) at this time. A time of approximately sixty minutes was set aside to audio-tape the interview. Each interview strived to follow the aspects of an interview-situation as outlined by Kvale (1983, pp. 174 - 179) in terms of:

1. Being centered on the participant's life-world. The "life-world" refers to the subjective way a person relates to her world in describing the themes within experiences.
2. Seeking to understand the meaning of intuition in the participant's life-world. The "meaning" refers to trying to describe and understand the central themes in the life-world of the participant. The interviewer then needs to interpret what is said along with how the experience is expressed; to read between the lines and then validate immediately with the participant as to the meaning of the experience.
3. Being qualitative which refers to the aim of the interview being to obtain as many qualitative aspects of the participant's life-world as opposed to quantitative responses. This means that one looks for quality not quantity of responses.
4. Being descriptive and specific which refers to the participant describing specific situations and sequences highlighting the experience along with the feeling and actions coming out of the experience, as precisely as possible, in order for the experience to be interpreted.
5. Being presuppositionless which implies an openness to new and unexpected descriptions of the phenomenon. It is here that the interviewer needs to be aware of her own bias and be able to be curious and sensitive to what is being expressed by the participant.
6. Being focused on certain themes which refers to the interview being directed or guided along certain themes but not guided toward certain opinions in these themes.
7. Being open for ambiguities and changes. "Ambiguity" refers to some statements of the participants being ambiguous or unclear. It is here that the interviewer needs to

ask for clarification as to the meaning expressed. "Change" refers to the process of reflection in the interview where the participant may discover new aspects by discussing the experience and may see relationships she was not previously conscious of.

8. Being dependent upon the sensitivity of the interviewer. "Sensitivity" refers to different interviewers using the same interview guide differently due to varying sensitivity of the interviewer. Since there was only one interviewer in this process, the sensitivity was in relation to the individual being interviewed as well as personal changes in sensitivity to the phenomenon.
9. Taking place in an interpersonal interaction which refers to the interaction between two people. The interviewer needs to be aware of the dynamics of the relationship between the interviewer and the participant and to take this into account in the analysis of the interview.
10. Being a positive experience which refers to the process being hopefully a favourable experience between two people discussing a theme of interest to both.

Each participant was asked if she had any questions before the interview began. Each participant denied having any questions. The tape recorder was turned on and a set of questions were asked in a flexible way to allow for the participant to express her experiences of intuition in her own way. The interview instrument, as outlined by Rew (1988a) contained the following core questions:

1. How would you define or describe intuition?
2. How have you experienced intuition in your clinical practice? Do you use intuition in nursing assessment, diagnosis, planning, implementation, and evaluation?
3. Under what conditions (time, setting, situation) have your intuitions occurred?
4. What feelings (affect) or images do you associate with experiences of intuition?
5. What physical sensations do you associate with experiences of intuition?
6. What thoughts (cognitions) do you associate with experiences of intuition?

7. What are you usually doing immediately before an experience of intuition occurs?

8. What do you do immediately after an experience of intuition occurs?

Each person was also asked if she valued intuition and how it helped her in her nursing practice.

Interviews were transcribed verbatim by a typist. Each interview was transcribed using participant initials with the final transcript identifying the participant by a pseudonym.

Interpretation and Analysis

The procedural steps for analysis of the data were guided by those as outlined by Colaizzi (1978). My main struggle with the process of analysis was in terms of separating the data out into labels and themes. The experience of intuition is a sum of the parts and not the part in and of itself. As I was separating the data out into parts (significant statement, labels, and themes) the experience of intuition appeared to become lost in the process. However, in order to meet the criteria for data analysis, I proceeded in the following steps:

1. The first step included reading each participant's typed descriptions, called protocols, as the audio-tape was playing, for accuracy of transcription and to acquire a feeling for them; to try to make sense of them.

2. The second step included returning to each protocol and extracting significant statements pertaining to intuition. Each statement was highlighted for easy access on return to the transcript.

3. The third step included trying to determine the natural "meaning units" from the significant statement and labelling them. Creative insight became necessary here in order to leap from what was said to what was meant (Colaizzi,1978, p. 59). For example, when each participant talked about her experience in terms of the bodily sensation or feeling, the label became "feeling." After the units were labelled, each participant was given a copy of the transcribed interview with the labels attached. She was asked to validate the significant statements and labels or provide her own

labels that would best express her experience of intuition in nursing. It was at this interview that a statement expressing the experience of intuition was formulated between the participant and myself. A follow-up phone call was made to validate this statement.

4. The next step in the analysis consisted of identifying the theme that dominated the natural meaning unit. The theme came from the label; for example, the theme coming from the label "feeling" became "Experiencing the Intuitive Event" because the bodily sensation labelled "feeling" was seen to be closely associated with the experience of the intuitive event. This step was repeated for each protocol.

5. The fifth step consisted of referring the themes and cluster of themes back to the original protocols to validate them. It was also at this point that I went back to each participant to have her validate whether the themes expressed her experience and "fit" in terms of the labels and significant statements. This step was necessary because I had originally thought that the labels were the themes; however, a further analysis was needed to encapsulate the experience of intuition. The statement that was given by the participants needed to be confirmed along with the further analysis in terms of the themes.

Phenomenology became the method of researching the experience of intuition in nursing through a thematic analysis. The details describing the analysis and interpretation of the data in terms of the labels and themes will be discussed in Chapter four.

CHAPTER 4

RESULTS AND DISCUSSION

This chapter represents the results and discussion of each participant's experience of intuition. The chapter will begin with a discussion on how the analysis was accomplished. A table outlining the analysis of each participant's protocols will be provided followed by a discussion on the labels coming out of the data. Thematic analysis will be given in terms of patterns that emerged from the data.

Analysis

Analysis of the data was accomplished, as discussed before, by reading the protocols, extracting significant statements from the protocols, paraphrasing the significant statement, attaching a label to the significant statement, and allowing a theme to arise from the data. Significant statements were labelled according to what I perceived as the essence within the data. Themes came from the labels in terms of what appeared to be a pattern of experience within the labels. Three main themes emerged from the data. The themes are: Experiencing the Intuitive Event, Giving the Experience of Intuition Meaning., and Living with the Experience of Intuition.

Analysis of each participant's protocols will take the form of providing a table outlining the analysis. The tables will be followed by a discussion of the labels and the themes that emerged from the analysis of the data.

Table 1

Thematic Abstraction of Intuition - Dorothy

	Excerpts from Transcribed Interview	Paraphrases	Labels	Themes
1.	...it's a feeling within me	The feeling comes from within her.	Feeling	Experiencing the Intuitive Event (Precognitive Intuition).
2.	...and for no reason it'll come and go.	Intuition occurs spontaneously or immediately without apparent reason.	Immediate	Experiencing the Intuitive Event (Precognitive Intuition).
3.	...it's been so important to me on so many occasions that I can't ignore it. I just can't ignore that feeling.	Intuition is important to her and cannot be ignored.	Valuable	Giving the Experience of Intuition Meaning.
4.	...when I get that feeling of intuition, of what's about to happen or I fear what's about to happen...	Intuition is experienced as a fear of what is about to happen in the future.	Future; Frightening	Living with the Experience of Intuition.
5.	I probably work harder at preventing it from happening, or I'm more cautious...I don't take my eyes off the patient. Or I'll get up and move and check that patient once more to - to make sure.	Tries to prevent intuition by being more cautious, check patients more often to make sure everything is alright.	Guides Practice	Living with the Experience of Intuition.
6.	...and that's where I have found the trouble.	Finds trouble once intuition alerts her to go look at patient.	Trouble	Giving the Experience of Intuition Meaning.
7.	It [intuition] has...not only saved me a lot of headaches, it's saved the Doctor lots of times....And most of that was simple intuition on my part.	Intuition has been valuable in her practice.	Valuable	Giving the Experience of Intuition Meaning.
8.	I just wasn't experienced enough to know what I was doing [as a new graduate nurse]. I had that feeling then and uh, yeah, it assisted me.	Feeling assisted her as a new graduate because she lacked experience to guide her.	Guides Practice	Living with the Experience of Intuition.
9.	Then I got curious and then found the experience and the education to prove it.	Became curious as to why feeling guided her, then looked in literature for understanding.	Rich	Living with the Experience of Intuition.

10.	..it's like a warning.	Intuition is experienced as a warning.	Warns	Giving the Experience of Intuition Meaning.
11.	It's not a voice telling me. I don't hear voices or anything like that. It's just a feeling of almost like telling me what to do.	Intuition is a feeling telling what to do.	Feeling;	Experiencing the Intuitive Event (Precognitive Intuition).
			Guides Practice	Living with the Experience of Intuition.
12.	In my stomach always....It's inside. ...	Intuitive feeling occurs in stomach.	Feeling	Experiencing the Intuitive Event (Precognitive Intuition).
13.	... I'll catch myself doing things even if they're against the law, against the rule or whatever to follow the instructions that seem to be inside of me.	Follows instructions of intuition over orders or rules.	Guides Practice	Living with the Experience of Intuition.
14.	That feeling is there, then warning me to do something.	Intuition is a feeling that warns her to act.	Feeling;	Experiencing the Intuitive Event (Precognitive Intuition).
			Warns;	Giving the Experience of Intuition Meaning.
			Guides Practice	Living with the Experience of Intuition.
15.	I'd go to a certain place because I knew that's where the trouble was going to be.	Intuition is a knowing that guides her where to look for trouble.	Knowing; Trouble;	Giving the Experience of Intuition Meaning.
			Guides Practice	Living with the Experience of Intuition.
16.	They weren't just ordinary things. Like the time I walked into that diabetic [was having a reaction since had not eaten, although Dorothy was not aware she had not had her meal], I got up, I was knitting, you know how you do at night, and I thought I'd better go take a look at that diabetic....But that taught me. I learned from that - go check all my Diabetics at five o'clock [to see if they had eaten].	Intuition warns of trouble; action is required.	Warns; Trouble;	Giving the Experience of Intuition Meaning.
			Guides Practice; Rich	Living with the Experience of Intuition.

17.	And so I learned from that warning that yes, there was a very definite reason for it,...	Rich experience because learns from feeling.	Rich	Living with the Experience of Intuition.
18.	I think people aren't listening to intuitive ideas for teaching programs because they learn first instead of having a warning about it.	Education stops people from listening to intuition.	Valuable	Giving the Experience of Intuition Meaning.
19.	I've gone to check a patient who was perfectly alright ten minutes ago, and I've gone back again to find them hemorrhaging. Because I had a warning; an intuition to get in there. She was perfectly alright from what I could see. All the physical things. And then when I got there, the blood was almost ready to drip over the side of the bed ...	Intuition is experienced as a warning of a patient in trouble; action is required.	Warns; Trouble; Guides Practice	Giving the Experience of Intuition Meaning. Living with the Experience of Intuition.
20.	I often had that [feeling] with looking for trouble in Obstetrics....I knew that there was something different going to happen....and there was going to be some need, some extra need.	Intuition is experienced as a knowing that something is wrong.	Knowing; Trouble	Giving the Experience of Intuition Meaning.
21.	I was sitting there talking to her a little longer than was usual ... And I said, "Oh, I think I'll go get you matched for blood." .... I went and got it and put it on the windowsill. She had an inverted uterus after delivery and I didn't know what was going to happen to her, but I knew something was going to happen and I needed that blood.	Intuition warns her of trouble and to act.	Knowing; Warns; Trouble; Guides Practice	Giving the Experience of Intuition Meaning. Living with the Experience of Intuition.
22.	...And that's scary. When you don't know what's going to happen, but you prevent a disaster.	Intuition is a frightening experience.	Frightening; Guides Practice.	Living with the Experience of Intuition.

23.	Like the time when I went and picked up the baby where I wasn't even supposed to go in the nursery 'cause we never did, and I go right to that baby. It wasn't crying or anything. I pick it up and I'm covered in muconium all over me. ... When I stripped it [clothing] off, you could see where the systolic waves were, how far they came down. You could definitely diagnose an obstruction. So I just went to the phone and I phoned Dr. ... And things like that happen to you, it's enough to scare you half to death, you know? And I thought afterwards, why would I do that? ... Because my gut was all upside down. I knew there was something wrong with that baby before I ever looked.	Feeling warns of danger for no apparent reason; directs action to be taken; frightening experience; knew something was wrong.	Feeling; Warns; Knowing; Trouble; Guides Practice; Frightening;	Experiencing the Intuitive Event (Precognitive Intuition). Giving the Experience of Intuition Meaning. Living with the Experience of Intuition.
24.	... Well, you know, how many people are you going to tell that to who think you aren't a bit queer?	Keeps feeling secret for fear of ridicule from others.	Private	Living with the Experience of Intuition.
25.	... there was a baby, and the thing that worried me was it was all dressed up. The Native people dress babies up when they die, of course, and this was more visual signs than the intuition, except that I wouldn't give it up. ... I had two things. It was partly intuition, but partly, again like those girls say, the education and experience of being there that there's something wrong when they dress the baby up. There's no other reason. So it was kind of a mixture of both things.	Intuition plus experience guides practice.	Feeling plus Cues; Guides Practice	Experiencing the Intuitive Event (Gestalt). Living with the Experience of Intuition.
26.	And I think because I had the intuition, I learned to be more observant.	Intuition teaches to be observant.	Guides Practice	Living with the Experience of Intuition.
27.	...There's where I think the education comes in. You can use it for an education purpose because it motivates you to say, "Hey! What's going on here?"	Feeling motivates to learn.	Rich	Living with the Experience of Intuition.

28.	... one time when I wouldn't follow a doctor's order. He wanted me to give Castor Oil. Ordered Castor Oil to a bowel obstruction. Mind you, I didn't know it was a bowel obstruction. I knew the man was damned sick. That's what I knew. And I wouldn't give it, and I told him I wouldn't give it. I said, "I'll get it ready for you. You give it if you like, but I'm not going to." And he got mad at me. He gave it and the patient died. Would you call that intuition when you refuse, like... [Were your guts wringing when you refused?] Oh boy. You'd better believe it! I was right about ready to throw up. 'Cause I knew that was the wrong thing to do, but I didn't know why.	Knew from intuitive feeling to refuse to give a medication as ordered although did not know why.	Feeling; Knowing; Valuable; Guides Practice.	Experiencing the Intuitive Event (Precognitive Intuition). Giving the Experience of Intuition Meaning. Living with the Experience of Intuition.
29.	He wanted an extra dose of Ergotrate, he didn't want to wait for the extra contraction, and she was fully dilated. ... If he'd threatened to kill me or fire me I wouldn't have given it. Because of that feeling	Feeling guides practice over orders.	Feeling; Guides Practice	Experiencing the Intuitive Event (Precognitive Intuition). Living with the Experience of Intuition.
30.	So I think it's saved my life as well as others. ...	Feeling is valuable.	Valuable	Giving the Experience of Intuition Meaning.
31.	And one nurse said to me one time I was standing at the door, "Oh, Dorothy can diagnose things from the door, from the Clinic. If there's something wrong with the baby, all she has to do is look up from her seat and she knows." And I said, Jenny, don't be so silly. I do not." "Yes you do," she said. "I've sat and watched you come in and check a baby twice."	Colleagues aware; however she keeps experience of intuition private.	Private	Living with the Experience of Intuition.

32.	We had one who had a fractured leg, and just the way the mother was carrying that baby, I knew there was something the matter with the leg because it dipped further than the other. Okay. Now I've got two things going for me. My stomach made me check that out because, you know, who's going to think a leg is dragging a little bit. Come on! This couldn't be so serious. But I had to get up to see and we found the baby's aunt. And sure enough, the baby had been abused. The little baby had a fractured leg.	Knew something was wrong based on feeling plus cues; action required.	Feeling plus Cues; Warns; Trouble; Guides Practice	Experiencing the Intuitive Event (Gestalt). Giving the Experience of Intuition Meaning. Living with the Experience of Intuition.
33.	I don't know what I'd do without it. It's certainly added to my credit lots of time,'cause they think I'm a good nurse. Well, I don't think I'm any better than anybody else, but I have that extra special intuitive feeling that gets me into all kinds of situations. Or, in other words, just saves my neck. Or makes me look better than I am.	Intuition is valuable because it helps her be a better nurse; guides in practice.	Valuable; Guides Practice	Giving the Experience of Intuition Meaning. Living with the Experience of Intuition.
34.	...Except occasionally they'll say some things that'll say "Hey, you are different." ... I don't know why I don't like to. I don't mind speaking to you and I don't mind speaking to several other people who aren't nurses. But I hesitate very strongly [speaking] with nurses who are very strongly opinionated on their own ideas of what's going on.	Keeps experience of intuition private from other nurses for fear of being ridiculed; will speak to interviewer or some others who aren't nurses about intuition; some other nurses are aware of her intuition.	Private	Living with the Experience of Intuition.
35.	...If I listen to it [intuition], even if my head's telling me something else, I'll be far better off on a lot of cases. And I check it out really well. After about the fourth or fifth time it happened to me. I never gave up without checking to be sure that I can't find what it's acting up about.	Values intuition and always checks to see what it is trying to tell her.	Valuable; Guides Practice.	Giving the Experience of Intuition Meaning. Living with the Experience of Intuition.

36.	One other time a girl came in [in labor] who hadn't had any prenatal care. ...But something was saying, get this girl to bed. ... And [once patient in bed] here there was a great big incision down the middle,...I knew once that started there's no way you're going to stop them. But that was from education. Or at least, for most cases. Now something else was wrong. Maybe it was too big and the mother needed a rest or a hundred other little reasons.... [Were you getting that feeling in your stomach?] Yeah. That's why I put her to bed. Otherwise I would have left her for somebody to see to her in the next fifteen or twenty minutes.	Feeling plus cues warns of trouble; action required.	Feeling plus Subliminal Cues; Warns; Trouble; Guides Practice	Experiencing the Intuitive Event (Cognitive Inference). Giving the Experience of Intuition Meaning. Living with the Experience of Intuition.
37.	Yeah. I've never had, got that feeling in my stomach without something wrong.	Feeling in stomach always warns of trouble.	Feeling; Warns; Trouble;	Experiencing the Intuitive Event (Precognitive Intuition). Giving the experience of Intuition Meaning.
38.	Well, it's a warning. There's no question about it. Hey, something's going to happen.	Feeling is a warning of a future event.	Warns	Giving the Experience of Intuition Meaning.
39.	You know how you feel if somebody startles you? ... it's kind of a fear feeling. You know how when you're frightened? ... or when you have a feeling [like that] of an argument or a loss of a friendship, or a loss, a death of a family. It's a very strong, hurtful thing, almost.	Feeling is uncomfortable like being startled; frightened or like a loss.	Feeling	Experiencing the Intuitive Event (Precognitive Intuition).
40.	...I have to move with it. [Does it stay with you until you do something?] Yeah. ... It won't let me forget. It wouldn't let me stop. I often think it used to take more courage to listen to it than ignore it and say, well you silly old thing. There can't be anything wrong because of your education, you know. ...	Intuition requires action.	Guides Practice	Living with the Experience of Intuition.
41.	[You had these feelings when you were young?] Oh yes, Yeah. ...	Had feelings as a child.	Personal	Living with the Experience of Intuition.

42.	And what I always found out was the richness of what I learned from them ... it was rich for me because immediately [after] this feeling came and I had found something that needed attention, then I'd go and learn why.	Intuition is a rich learning experience because she is motivated to learn why the experience occurred.	Rich	Living with the Experience of Intuition.
43.	...like it was hard to believe that that could happen to me.	Hard to believe.	Hard to Believe	Living with the Experience of Intuition.
44.	[Yeah. But do you, do you value intuition in your practice?] Oh. I wouldn't live without it. ...I depend on it. I find myself depending on it.	Values feeling; depends on it to guide practice; learned from intuitive experiences; aids in being a better nurse.	Valuable	Giving the Experience of Intuition Meaning.
45.	Well I think it's made me more observant.	Has made her more observant.	Guides Practice	Living with the Experience of Intuition.
46.	...I value it because I think it's an aid for me to do a better nursing job or whatever you want to call it. I value it a lot.	Valuable; aid to be a better nurse.	Valuable	Giving the Experience of Intuition Meaning.

Description of Dorothy's Experience of Intuition

The description of Dorothy's experience of intuition will be discussed through the labels that came out of the data. In attaching labels to the data, I tried to stay true to the experience and label according to what the data told me. Some of the labels are grouped together because it was difficult to fully separate the experience in a discussion.

Feeling

For Dorothy, the feeling of intuition is described as:

> ... a feeling within me....In my stomach always....You know how you feel if somebody startles you?....it's kind of a fear feeling. You know how when you're frightened? ... or when you have a feeling ... of an argument or a loss of a friendship, or a loss, a death of a family. It's a very strong, hurtful thing, almost....It's not a voice telling me. I don't hear voices or anything like that. It's just a feeling of almost like telling me what to do.

The feeling stays with Dorothy until she acts to make sure the patient is out of danger. When asked to point to the part of her body where she experiences her intuition, Dorothy pointed to her solar plexis just below the xiphoid process (area just below the bottom of the sternum).

Immediate

The label of "immediate" came from how Dorothy experiences her intuition as an immediate awareness. The feeling of intuition is experienced as immediate without apparent signs or symptoms from the patient, " for no reason it'll come and go....[nothing] triggers it off."

Cues

Although Dorothy's conscious experience of intuition is devoid of an awareness of cues alerting her to the situation, she does describe experiences where there were cues that alerted her to a potentially dangerous situation. For example:

> ... there was a baby, and the thing that worried me was it was all dressed up. The Native people dress babies up when they die, of course, and this was more visual signs than the intuition, except that I wouldn't give it up ... I had two things. It was partly intuition, but partly, again like those girls say, the education and experience of being there that there's something wrong when they dress that baby up. There's no other reason. So it was kind of a mixture of both things.

In this example, Dorothy is aware of the interaction between her experience of intuition (her feeling) and her picking up cues alerting her to the situation.

Frightening/Warns/Trouble/Future

Dorothy finds the experience of intuition frightening in that it is always a warning that something is going to happen in the near future that will require her to take action. The part of intuition that is frightening is that it always warns of trouble for the patient and because it has proved accurate she knows that she will be called upon to do something to get the patient out of danger and she fears she will not know what to do.

> Well, it's a warning. There's no question about it. Hey, something's going to happen....The feeling is there, then warning me to do something....I often had that [feeling] with ... looking for trouble in Obstetrics....I knew that there was something different going to happen. That it was going to be different and there was going to be some need, some extra need....

Valuable

Intuition is valuable to Dorothy. She has learned that intuition is accurate, cannot be ignored and is therefore valuable. Intuition has not only proved valuable to her and her patients but to other members of the health care team. She says that she "...wouldn't live without it....I depend on it [intuition].....I value it [intuition] because I think it's an aid for me to do a better nursing job or whatever you want to call it. I value it a lot." The feeling

has always proved accurate and in this way is also valued. She has learned to trust the feeling and to not ignore it because of its proven accuracy.

Guides Practice

The feeling of intuition that warns of danger to the patient stays with Dorothy until she takes action to help the patient. In this way, intuition guides Dorothy's practice.

> I have to move with it....It won't let me forget....The feeling is there, then warning me to do something....I'll catch myself doing things even if they're against the law, against the rule or whatever to follow the instructions that seem to be inside of me.

Dorothy says that intuition has helped her be more observant in her practice.

> I probably work harder at preventing it from happening, or I'm more cautious....I don't take my eyes off the patient. Or I'll get up and move and check that patient once more to - to make sure....Well, I think it's [intuition] made me more observant....I probably work harder at preventing it from happening, or I'm more cautious.

Knowing

"Knowing" is a label that was used to describe the certainty or knowledge of problems that Dorothy experiences when intuition alerts her to take action. "I'd go to a certain place because I knew that's where the trouble was going to be."

Private/Hard to Believe

Dorothy finds the experience of intuition " ...hard to believe that that could happen to me" and prefers to keep her intuition private because she fears ridicule from her peers. "Well, you know, how many people are you going to tell that to who think you aren't a bit queer"? However, her peers are aware of her intuition even though Dorothy does not talk about it to them. "Oh, Dorothy can diagnose things from the door,.... If there's something wrong with the baby, all she has to do is look up from her seat and she knows."

Rich

Dorothy calls her intuition rich because she has learned so much by paying attention to her feeling. Once she has done what is necessary to make sure the patient is out of danger, Dorothy always goes to the textbooks to find out why her intuition alerted her to the danger.

> And so I learned from the warning that yes, there was a very definite reason for it,....Then I got curious and then found the experience and the education to prove it....You can use it [intuition] for an education purpose because it motivates you to say, "Hey! What's going on here"?

The labels and examples illustrating the experience of intuition associated with the labels have been given to highlight the experience of intuition for Dorothy. For Dorothy, intuition is a rich, precious, uncomfortable, warm, spontaneous feeling in the stomach that is a warning to focus attention in a clear and concise way. She then knows what direction to take which always requires immediate action. The feeling of intuition does not leave her until she has taken action to get the patient out of danger. The experience of intuition is frightening because there is no warning and the situation is always serious. Intuition is rich because it motivates her to learn reasons why her intuition warns her to act in a specific way. She finds that the more she uses intuition, the less frightening it is for her. The experience of intuition for Dorothy has been part of her life since she was a child. She continues to experience intuition in her personal as well as her professional life. She states that intuition has been a part of her nursing practice from the beginning.

Table 2

Thematic Abstraction of Intuition - Jenna

	Excerpts from Transcribed Interview	Paraphrases	Labels	Themes
1.	How would I describe intuition? To me intuition is my own feeling, of what I perceive. ...	Intuition is a feeling of what she perceives.	Feeling	Experiencing the Intuitive Event (Precognitive Intuition).
2.	...I tend to have sort of an inner feeling of something that perhaps may take place, is going to take place and often will take place. It's my own feeling that something is going to take place....I just have an inner feeling or something.	Intuition is an inner feeling of something that is going to happen.	Feeling;	Experiencing the Intuitive Event (Precognitive Intuition).
			Future	Giving the Experience of Intuition Meaning.
3.	...What it is is something just sort of takes over inside me, ...	Feeling takes over inside of her.	Feeling	Experiencing the Intuitive Event (Precognitive Intuition).
4.	...and it just sort of gives me sort of like a signal. ...	Feeling is like a signal.	Signal	Experiencing the Intuitive Event (Precognitive Intuition).
5.	And then I'm alert...	Feeling alerts to pay attention to something.	Focuses Attention	Giving the Experience of Intuition Meaning.
6.	What I find, the feelings that I get, ..., tend to be usually with other people.	Feelings tend to be about others.	Feeling	Experiencing the Intuitive Event (Precognitive Intuition).
7.	....Um, then somehow it's going to be significant to me in some way.	Feeling is significant.	Significant	Giving the Experience of Intuition Meaning.
8.	But, it's just sort of a feeling that's just almost like a signal - be aware.	Feeling is a signal that says to be aware.	Feeling; Signal;	Experiencing the Intuitive Event (Precognitive Intuition).
			Focuses Attention	Giving the Experience of Intuition Meaning.

9.	...Signal it's just sort of like, ah, something inside me it stirs...	Intuition is like a signal that stirs inside.	Signal	Experiencing the Intuitive Event (Precognitive Intuition).
10.	...You know, ... it's more in my ... heart.	Feeling is in the heart.	Feeling	Experiencing the Intuitive Event (Precognitive Intuition).
11.	Something goes boing - be aware!	Intuitive is a signal that says to be aware.	Signal;	Experiencing the Intuitive Event (Precognitive Intuition).
			Focuses Attention	Giving the Experience of Intuition Meaning.
12.	...the timing, ... you, I could be moving along and then all of a sudden, again, it's just almost like I pause. Something takes place inside and then I just pay attention to that ... And then, I start sort of focussing on it. ...	Feeling like a pause that suddenly takes place inside to focus attention.	Signal; Immediate;	Experiencing the Intuitive Event (Precognitive Intuition).
			Focuses Attention;	Giving the Experience of Intuition Meaning.
13.	Usually, I keep it to myself very quietly, because I don't want to share anything at this time.	Keeps intuitive experience private.	Private	Living with the Experience of Intuition.
14.	And then, then whatever takes place, it's like, I knew this was going to happen.	Knew events would happen based on intuition.	Knowing	Giving the Experience of Intuition Meaning.
15.	...Then if it's appropriate then I may, uh, take the appropriate steps at that time.	Feeling leads to action if appropriate.	Guides Practice	Living with the Experience of Intuition.
16.	Like I know it goes way back to even when I was working, uh, with my first job....I could have a patient and I could always tell from the very beginning. I'd hear report and then I would go out and just from assessment data there, I would know what was going to happen.	Would know what was going to happen from report and assessment data.	Cues	Experiencing the Intuitive Event (Gestalt).

17.	...If that feeling is there, if I concentrate on it, you know, it may not happen.	Feeling along with concentration can prevent situation.	Feeling;	Experiencing the Intuitive Event (Precognitive Intuition).
			Focuses Attention	Giving the Experience of Intuition Meaning.
18.	...I can sit with a group of people, just look at them, and I can pick out immediately, without even looking at any types of written material or anything like that, know ..., where I may be focussing more of my time. And where I may not be. And so far, I have been right on.	Intuition helps to immediately pick out where need to focus attention. Accurate.	Signals; Immediate;	Experiencing the Intuitive Event (Cognitive Inference).
			Focuses Attention; Valuable; Knowing	Giving the Experience of Intuition Meaning.
19.	...Like a signal. Warning, warning - flash, flash, flash. Be aware. [That's what your heart is saying?] Yeah.	Feeling in heart is like a signal; a warning to be aware.	Signal;	Experiencing the Intuitive Event (Precognitive Intuition).
			Warns; Focuses Attention	Giving the Experience of Intuition Meaning.
20.	...It was our very first uh, meeting [of a small group], ... And I just happened to look around the ... room and have a look at the students, just by observation and while I was scanning I came to one individual and, I thought, my heart/gut went [snapped fingers], you know, warning, warning, and I thought, okay. So I continued on, but my thoughts kept going back to her and I thought, hmm, I wonder what's going to happen? Sure enough, she was a problem from day one....	In an initial meeting in a group, uncomfortable heart/gut feeling alerted her to focus attention on one student who required some extra attention.	Feeling; Signal; Immediate;	Experiencing the Intuitive Event (Cognitive Inference).
			Warns; Focuses Attention;	Giving the Experience of Intuition Meaning.
21.	...it was a tremendous learning experience for me, and I really learned a lot. And I think, the student did as well. But, ..., I just knew. Just at that time. This is going to be a challenge. This is going to be an experience. So if we start working on it now.	Knows once gets feeling that the situation is going to be challenging and a learning experience; therefore valuable.	Valuable; Knowing; Challenge	Giving the Experience of Intuition Meaning.
22.	...and uh, most of the time when I get that feeling, warning, something has always taken place. ...	Most of the time the feeling accurately predicts something.	Valuable	Giving the Experience of Intuition Meaning.

23.	... I just start acting upon it, and ... just sort of follow its [intuitions] course and sometimes it doesn't take long at all. Sometimes it may take time, just depending on what the circumstances are. ...	Feeling leads to action.	Guides Practice	Living with the Experience of Intuition.
24.	...And then sort of at the end of it all, I knew that was going to happen, ... But if you were to say to me, do I know what's going to happen? Sometimes I do, sometimes I don't. But ..., because it depends on the situation. ... as far as predicting the outcome, uh, I know that something will take place, but exactly what will take place, I can't honestly [say]...	Knows something will happen when gets feeling.	Knowing	Giving the Experience of Intuition Meaning.
25.	...I did have a student and, ..., this patient had been admitted and diagnosed as something to do with, ..., congestive heart failure. So I actually went in and just did an assessment myself, you know I didn't do a thorough assessment, but immediately, I knew what was going to take place. And I guess that's just assessment data [part of]. ...But I knew that this person would not be with us that day for long. So I was able to share this with my student, and, uh, she just looked at me and she said, "How do you know?" And, uh, and I said, well, I was trying to teach from the clinical aspect of it you know in terms of telling her about the uh vital signs and all these kinds of things, but at the same time, everything looked fine at that time. If you were looking at norms and values and things like that. The next day, the patient was gone. So she came to me, uh, "I don't know how? How did you know?" And I said to her, "Sometimes it's really hard to explain."...Yeah, that was my intuition.	Knew prognosis of patient based on intuition and cues.	Immediate; Knowing; Guides Practice; Private	Experiencing the Intuitive Event (Cognitive Inference). Living with the Experience of Intuition.
26.	...But however, I do know that a lot of nurses with their experience would probably disagree with me.	Keeps experience of intuition private.	Private	Living with the Experience of Intuition.

27.	No, I don't [tell others], because , ..., for a few reasons. I guess sometimes you think these people might look at you, you know, she's different. However, I am different, you know. And sometimes I don't want to alarm anybody.	Keeps intuition a secret so will not be thought of as different.	Private	Living with the Experience of Intuition.
28.	...it's just a feeling. You know, I don't have any visual images or ..., a word that I could pay attention to that.	Feeling with no images or word association.	Feeling	Experiencing the Intuitive Event (Precognitive Intuition).
29.	But it's just like a, it's a signal, if I could describe it. ... It's just a feeling inside that just goes oompf. It's like a squeeze. [...you're sort of pointing to the middle of your sternum when you say that. Yeah. Okay. And it says to pay attention?] That's right.	Feeling in middle of sternum; squeezing sensation that is a signal.	Feeling; Signal	Experiencing the Intuitive Event (Precognitive Intuition).
30.	...And again, I would keep it to myself because I thought, uh, I don't want to say anything. ...	Keeps feeling private.	Private	Living with the Experience of Intuition.
31.	...But, I always got this feeling and I would know as soon as I was in charge, on call, whether I would have to stay or whether I'd be called back and it happened every time. I just knew I'd be called back. ...the nursing process wouldn't come into play there because you're dealing with the unknown. ... It's just that I knew that my shift was not going to end. ... sort of warning signal that was telling me that your shift is not going to end, you're going to be called back ... that that's going to happen.	Feeling of intuition warns her that shift not ending.	Feeling; Signal; Warns; Knowing	Experiencing the Intuitive Event (Precognitive Intuition). Giving the Experience of Intuition Meaning.
32.	So you know the type of patient, ... but sometimes I would know because ... there would be a pattern with some people. ... I can tell you that it's going to be so-and-so because that's the type of pattern.	Sometimes patterns focuses attention.	Patterns Knowing	Experiencing the Intuitive Event (Gestalt). Giving the Experience of Intuition Meaning.

33.	Oh, I do [pay attention to intuition]. ... what I find that I need to do is, ... listen to my inner feelings like what does my gut feeling say and you know, what is my heart telling me? That kind of thing, 'cause it can be, you know, a combination of both. Sometimes if it's really significant.	Pays attention to intuition; combination of heart and gut feeling is really significant.	Feeling; Valuable; Significant	Experiencing the Intuitive Event (Precognitive Intuition). Giving the Experience of intuition Meaning.
34.	[...Is that a culmination gut feeling/heart feeling that says pay attention now?] Yes, because when I start getting the feeling in my gut, then it is almost like saying okay time. You've got to really act upon it now. It's almost like a double warning.	Heart plus gut feeling is a double warning that says to act now.	Feeling; Guides Practice Warns	Experiencing the Intuitive Event (Precognitive Intuition). Living with the Experience of Intuition. Giving the Experience of Intuition Meaning.
35.	Not comfortable, ... it's [feeling in gut] ... like it's just internal, like it's very queasy. Sometimes it's so significant that it's almost like somebody has almost given me a punch right here.	Feeling in gut is uncomfortable; like being punched in the stomach; it warns of a very significant event.	Feeling; Warns; Significant	Experiencing the Intuitive Event (Precognitive Intuition). Giving the Experience of Intuition Meaning.
36.	[once experiences heart feeling] ... I can stand back rather, and maybe tend to take in some more ..., you know, observe a little bit more in terms of behaviour, ... in terms of interacting with this individual uh, sometimes I can tell and I can relax and look at it that way.	Feeling in heart (squeeze) warns to pay attention and to observe individual or situation; to look for validation; have time; anticipate challenges.	Feeling; Patterns; Warns; Focuses Attention; Guides Practice;	Experiencing the Intuitive Event (Gestalt). Giving the Experience of Intuition Meaning. Living with the Experience of Intuition.
37.	... usually when I see something, you know when I have an intuition and I see a behaviour, and I anticipate that there is going to be some challenges, uh, I do also feel that this may be, uh a considerable amount of time, and am prepared for that. ...	Behaviour warns to focus attention; presents a challenge.	Cues/ Patterns Challenge	Experiencing the Intuitive Event (Gestalt). Giving the Experience of Intuition Meaning.

38.	... like a clinical situation, ... I can, you know, get a gut feeling, pardon me, a heart feeling sometimes mixed with the gut feeling, and then I just know at that time that this time-frame is going to be somewhat shorter, so I'm going to have to focus from that perspective.	Heart plus gut feeling = action now.	Feeling; Guides Practice	Experiencing the Intuitive Event (Precognitive Intuition). Living with the Experience of Intuition.
39	No. No. I never ignore it [the feeling]. Ever.	Never ignores feeling.	Valuable	Giving the Experience of Intuition Meaning.
40.	... I find it sort of kind of you know within me, quite exciting, as to see what the outcome will be. ...And I see how close I'm going to be. I don't know if that's fair to say. Probably not for the people that are involved, but for me, I think, ooh,ah, this is neat.	Exciting to see what outcome will be.	Exciting	Living with the Experience of Intuition.
41.	...I don't know if it's fair that a lot of people need to know these thing,...	Keeps experience of intuition private.	Private	Living with the Experience of Intuition.
42.	An inner sense of knowing	Intuition is an inner sense of knowing.	Knowing	Giving the Experience of Intuition Meaning.
43.	...I can't say that it is past experience. ...I suppose experience may come into play for some of it, you know, especially during the clinical studies and that sort of thing, but when it comes to uh, to myself interacting with people and things like that, it's just something that happens. You know, it's not past experience, I don't think.	Past experience may be part of intuition but she does not experience it this way - something just happens.	Experience	Experiencing the Intuitive Event (Cognitive inference).
44.	Um, it just seems to be something that's inside me, just sort of signals something. And it doesn't matter what it is.	Inner feeling that is a signal.	Signal	Experiencing the Intuitive Event (Precognitive Intuition).
45.	...And, uh, it's just that it's a warning to pay attention, and that's all. ...	Feeling is a warning that focuses attention.	Warns; Focuses Attention	Giving the Experience of Intuition Meaning.

46.	It's out of the blue. It could be any place. Like I said, just you know, a moment ago, it could be anywhere, it could be with anybody, ... whether it be at work, whether it be personal. Sometimes it's with people that I really don't even know. ... Or it could be just on one meeting sometimes ... I can get that squeezing feeling saying be careful.	Intuition is experienced as a squeezing feeling that comes out of the blue telling her to be careful.	Feeling; Immediate; Warns	Experiencing the Intuitive Event (Precognitive Intuition). Giving the Experience of Intuition Meaning.
47.	Some situations would say "be careful," ... and I just know that something's going to happen to this individual and [it] can be very positive.	Intuition is a knowing of an event to take place that can be positive.	Knowing	Giving the Experience of Intuition Meaning.

Description of Jenna's Experience of Intuition

Jenna's experience of intuition will be discussed through describing the labels that came out of the data. Again in attaching labels to the data, I tried to stay true to the experience and label according to what the data told me. As with Dorothy, some of the labels are grouped together because it was difficult to fully separate the experience in a discussion.

Feeling/Signal/Significant/Future

Jenna describes the feeling of intuition as an uncomfortable inner sense that is experienced as a squeezing in the heart or a combination of a squeezing in the heart and a punch sensation in the stomach which warns to pay attention as something significant is going to happen in the future. When asked to point to exactly where she experiences her intuition in her body, Jenna points to her solar plexis just below the xiphoid process (just below the sternum).

> I tend to have sort of an inner feeling of something that perhaps may take place, is going to take place and often will take place....It's just a feeling inside that just goes oompf. It's like a squeeze. You know, I don't have any visual images or ... , a word that I could pay attention to.

If she experiences the squeezing in the heart she knows she has more time to pay attention to the situation. A combination of a heart (squeezing feeling) plus a gut (punch) feeling warns of an emergency situation where immediate action will be required. The feeling is

> Not comfortable,...it's (feeling in gut)...like it's just internal, like it's very queasy. Sometimes it's so significant that it's almost like somebody has almost given me a punch right here [points to just below sternum at the xiphoid process]....it can be a combination of both [heart plus gut feeling]. sometimes if it's really significant....when I start getting the feeling in my gut, then it is almost like saying okay time. You've got to really act upon it now. It's almost like a double warning.

When asked what she meant by significant, Jenna replied that the situation itself is going to be where immediate action is required.

Jenna's "feeling" or bodily sensation is experienced as a signal. The signal and feeling are the same. She describes it as "just sort of a feeling that's just almost like a signal..." When I went back to the data and asked Jenna for validation, she said that the feeling is a signal and not that the feeling signals.

Immediate

Jenna experiences intuition as an immediate feeling that occurs for no apparent reason.

> ....It's out of the blue. It could be any place....It could be anywhere, it could be with anybody, ... I get that squeezing feeling saying be careful....I could be moving along and then all of a sudden, again, it's just almost like a pause. Something takes place inside and then I just pay attention.

Warns/Focuses Attention

The feeling of intuition is a signal that warns Jenna to be aware of, to focus on, or to pay attention to a person or situation. Intuition is experienced as

> ... something that's inside me, just sort of signals something....Like a signal. Warning, warning, - flash, flash, flash. Be aware....Something goes boing - be aware! ... and then I just pay attention to that ....I can get that squeezing feeling saying be careful.

Exciting/Challenge

Jenna finds excitement and challenge in the experience of intuition to see what will happen as a result of her feeling alerting her to pay attention to a situation. "... I find it [intuition] sort of kind of you know within me, quite exciting, as to see what the outcome will be ... I think, "oh, ah, this is neat"...When I have an intuition ... I anticipate that there is going to be some challenges..." A challenge to Jenna means that the situation will be out of the ordinary.

Knowing

"Knowing" is a label that came out of the data describing her experience of knowing what was about to take place

> ...And then sort of at the end of it all, I knew that was going to happen ... But if you were to say to me, do I know what's going to happen? Sometimes I do, sometimes I don't. But ..., because it depends on the situation....as far as predicting the outcome, ... I know that something will take place, but exactly what will take place, I can't honestly [say].

Knowing something will take place is valuable for Jenna in terms of knowledge and guiding her practice based on that knowledge.

Valuable

Intuition is experienced as a valuable component of her practice because she has learned from it and it has proved to be accurate. "... it was a tremendous learning experience for me, and I really learned a lot....I never ignore it [intuition]. Ever....Most of the time when I get that feeling, warning, something has always taken place."

Guides Practice

Depending on the feeling, Jenna will know what kind of time-frame she has to work with. A heart (squeezing) feeling allows for longer time frame perhaps to collect data or keep observing the situation. A heart plus gut (punch) feeling tells her that she has a very short time frame from which to act. "And it's [heart feeling] ... I can stand back rather, and maybe tend to take in some more ..., you know, observe a little bit more in terms of behaviour,....I can get ... a heart feeling sometimes mixed with the gut feeling, and then I just know at that time that this time-frame is going to be somewhat shorter, so I'm going to have to focus from that perspective."

Cues/Patterns

Jenna does acknowledge intuition based on past knowledge and experience " ... sometimes there would be a pattern with some people....I can tell you that it's going to be

so-and-so because that's the type of pattern." These patterns alert her to her intuition and help her focus her attention and guide her practice. The sequence of events in these experiences is the pattern alerting her to the feeling which in turn focuses her attention to the situation; "...usually when I see something, you know when I have an intuition and I see a behaviour, and I anticipate that there is going to be some challenges. I do also feel that [there] may be a considerable amount of time, and I am prepared for that."

Experience

Jenna does express some confusion as to whether past experience and cues and patterns are a part of her intuition.

> ...I can't say that it is past experience....I suppose experience may come into play for some of it, you know, especially during the clinical studies and that sort of thing, but when it happens. You know, it's not past experience, I don't think."

Private

Jenna's peers are aware of her experience; however, she is not comfortable talking about it to others. Jenna prefers to keep the experience private for fear of being thought different or of alarming others.

> ... But however, I do know that a lot of nurses with their experience would probable disagree with me....No, I don't [tell others], because, ... for a few reasons. I guess sometimes you think these people might look at you know, "she's different." However I am different, you know. And sometimes I don't want to alarm anybody....I don't know if it's fair that a lot of people need to know these things, ...Usually I keep it [intuition] to myself very quietly, because I don't want to share anything at this time.

The labels and examples illustrating the experience of intuition associated with the labels have been given to highlight the experience of intuition for Jenna. Jenna describes intuition as a spontaneous feeling in the heart or heart and gut that alerts her to focus

attention to a person or a situation. An action or response is always required when she experiences intuition. The time-frame of the action or response may vary depending on the feeling. A heart (squeezing) feeling plus a gut (punch) feeling requires immediate action. A heart (squeezing) feeling alerts her to pay attention with an undetermined time-frame requiring action. Intuition is a personal, private, valuable, spiritual experience that guides her in personal and professional growth.

Table 3

Thematic Abstraction of Intuition - Brenda

	Excerpts from Transcribed Interview	Paraphrases	Labels	Themes
1.	Intuition is ... an inner sense that develops because of a maturation process. It's a culmination of, uh, certainly intellect, but it's also has a lot to do with your feelings though, it is definitely a relationship between those two things.	Intuition is an inner sense; a maturation/ developmental process that is a relationship between feelings and intellect.	Relationship	Experiencing the Intuitive Event (Cognitive Inference).
2.	It is for me an experience that, that occurs in my abdomen,...	Feeling occurs in abdomen.	Feeling	Experiencing the Intuitive Event.
3.	... intellectually, it's like a clarity. It's like all of a sudden like, aha! there's the answer.	Intellectually, intuition is experienced as a clarity when get answer.	Clarity (Knowing)	Giving the Experience of Intuition Meaning.
4.	But it is a very, a feeling that sits inside of your gut.	Intuition is an inner feeling inside gut.	Feeling	Experiencing the Intuitive Event.
5.	You sit there and then when you get it, you get it. Like it's just like the sky opened up and there is the answer. And it's, it's so clear that there's do doubt about it.	Image of sky opening up when arrive at answer; no doubts.	Clarity (Knowing)	Giving the Experience of Intuition Meaning.
6.	Yeah, absolutely. There's it's a right. It's a sense that this is what's going to happen or this is the dynamic that's occurring. Absolutely. Yeah. That would be using that reference. Yeah. It is exactly like BINGO, like the Aha!	Sense of knowing of what/dynamic is going to happen.	Clarity (Knowing)	Giving the Experience of Intuition Meaning.
7.	... it often becomes the basis of the direction of what the process is going on, be it you know, your work with the palliative or whatever. You get that like, Aha! This is now where they're now into the acceptance stage, or they're really, this is what's happening for them and we, you know, they're grieving this and that's exactly what needs to happen.	Intuition is a clarity of knowing the basis of direction of action.	Clarity (knowing) Guides Practice	Giving the Experience of Intuition Meaning. Living with the Experience of Intuition.

8.	It's [feeling in gut] ... starts off as somewhat of a bit of a knot, but it's, uh, whirling and twirling that goes on just below the rib cage, and it's, and then when the somewhat, the Aha! comes, that stops. But it's like, you know, it, we were talking earlier about developing your thoughts for a paper, it's the same kind of thing. You get this rolling around in your head - well it's kind of rolling around in your abdomen. It's "what's happening here, what's happening here, what's happening here?" And then it's Aha! You've stopped it's motions. It still remains, but the motion of it stops, and it seems to send a clarity up to where you can think it through.	Intuition is a process that begins as a knot in the stomach that develops into a whirling/ twirling feeling in the gut; accompanied by questions; whirling stops with Aha!; clarity leads to direction of action.	Process	Experiencing the Intuitive Event (Gestalt).
9.	...You know, there was that feeling, but also it is my shoulders [they] rock with it, too. ... I'm shifting. I'm shifting with this thing thinking, "Boy, am I ever uncomfortable about..." and then it was like - there it is [snaps fingers]. I mean, exactly that. ... An then it's the okay so this is the answer, but it's the direction also. I have to say sometimes, it, sometimes it's both, but lots of times it's well, this is the path we are on and that's what I see as the end ... It becomes very clear.	Process of intuition involves whirling in gut; uncomfortable shifting feeling in shoulders; asks questions ; whirling stops with immediate clarity of answer and/or of direction of action to be taken.	Process	Experiencing the Intuitive Event (Gestalt).
10.	It's not a discomfort... It's not something I would like to live with, because, because I'm the kind of person that my energy, I have a lot of energy and it's all occupies a lot of me. I mean I know where it's source is. So I wouldn't like to live with that for a long period of time because I think it would be destructively like chronic stress.	Lots of personal energy; whirling feeling like chronic stress wouldn't want to live with long periods - part of the process.	Feeling	Experiencing the Intuitive Event.

11.	But it's like that speech where you have the piece, and the piece, and the piece, and the piece and the piece and then when it all starts to come together, it gets in the motion and you're thinking, "Whoa!" you know, and so you really begin to think about it and I think at both levels, consciously and unconsciously. And maybe you're more receptive to whatever information happens to you when you're starting to assimilate all this, and it's Boom! Like it happens. It's not uncomfortable. ... It's a motion, It's an activity. It's an energy that's going on and it's, it's somewhat scattered. That would probably be the best way to say it. And then when it starts to kind of whirl, it's, it's gaining it's momentum.	Scattered pieces of information come together consciously and unconsciously; energy/whirling motion in gut; clarity comes suddenly.	Process	Experiencing the Intuitive Event (Gestalt).
12.	Yeah. Because I've learned to trust that. I really learned to trust it and I've just actually thought of it because the thing is something that actually is there.	Trusts process.	Valuable	Giving the Experience of Intuition Meaning.
13.	... I'm a gatherer too, it's like, you know, like "You're getting this. And this. You got this, and you got this." And there is this information that's coming in, so like let's put this all together and it comes.	Fitting pieces of information together until clarity comes.	Process	Experiencing the Intuitive Event (Gestalt).
14.	For a visual learner, that's a real point. No, no, other than the blue sky, kind of wide-open space, the clarity, it's just a pure, clean, like you were up in the mountains - it's that kind of wide-open, clean, this is it, this is how it is. This is exactly what's happening here. [And when you get that image, you know that's your intuition?] Yeah. Well it's the end. It's the end of the kind of... [The process?] Right.	Intuition is a process that ends in a clarity of what's happening accompanied by an image of a clear, clean wide-open blue sky space.	Process; Clarity (Knowing)	Experiencing the Intuitive Event (Gestalt). Giving the Experience of Intuition Meaning.

15.	... It is a feeling of somewhat of a light pressure, as if you put your hand on the back of your head. Not uncomfortable, but it's uh, kind of a being held kind of. And it's right at the very, very back of your skull. ... but I can also visually sense myself putting information there. Tuck that back in the back of your brain.	Feeling in back of skull is like a light pressure; has vision of tucking information in back of skull.	Feeling	Experiencing the Intuitive Event.
16.	...it's more a time of stillness. But it's, lots of times, it's driving my car. Yeah [feeling relaxed]. That's an automatic for me. ... I've actually learned to use that time to think. I use, I know I use it as a kind of a semi-meditative state. ... It's a very creative time for me. And so it's a time I really unwind. I'm very comfortable in a car ...	Intuition occurs at a time of stillness; semi-meditative state; driving the car.	Stillness	Experiencing the Intuitive Event.
17.	... I just, like things start coming and Boom! ... Yeah. It's like, you know, and then all of a sudden it Phew! It's like there it is...	Pieces fit together suddenly - Boom!; clarity.	Clarity (Knowing)	Giving the Experience Of Intuition Meaning.
18.	It's a self thing. I, it's, uh, like I got it and then I, I'm a backwards planner, ... As opposed to starting from A to Z, I go from Z to A. And so, then I sit there and I do validate it with myself, you know. I do justify it. ... And so I sit there and so I kind of look at it and say, "Oh, well of course. Well of course, well of course." There's other key things that come to you. You think, "Wow yeah. Like look at this and this and this. This all fits." So that further sanctions that. ... Because I'm a real judger. ...	Pieces fit together in a process; validates intuition.	Process	Experiencing the Intuitive Event (Gestalt).
19.	...I think kids are really intuitive and, but I think that our world doesn't really allow for that. Like that's put down and like, what are the facts? And, you know, substantiate this and prove it, and research it and all those things. When you can't do that, you know, well, prove it. ... So for me, it was something that I always knew I had, but it was not allowed to flourish or that kind of thing. And through different processes, different people, ... say, "hey, that's okay." ...	Always had intuition however it's not valued in our data based society so has learned to validate intuition; flourishes in an accepting atmosphere.	Personal	Living with the Experience of Intuition.

20.	...I work with somebody who really will say to me, like, you know, "What is this for you? Like, do you have any sense about it at all?" or whatever, so, you know. And so, that's been really given a lot of sanction, you know.	Intuition accepted/ validated by peers.	Personal	Living with the Experience of Intuition.
21.	...this fellow was a young man who had M.S. ... So she [peer] was reviewing the case management ..., I said to her, "He's going to suicide." And she said, you know, like he was going to be discharged the next day, and I said, "You know, he's going to suicide." I mean, the whole room was there and now I've come to the point where I have to say to them, "I mean, tell me I'm, wrong." I will not be, I just don't throw these things on the table either, but I said, "He's going to suicide." I could justify it in terms of suicidal risk. ... [Okay. But the reason you said he's going to suicide is because of...] The intuitive. ... He did suicide in two days. [Is that right? And your gut was telling you that?] Oh, yeah.	Intuition alerts her to suicide risk of client which she voices in conference; can justify based on data.	Guides Practice	Living with the Experience of Intuition.
22.	I would say in all parts [of the nursing process], 'cause I'm not an ABC kind of person. ... my real thing about the nursing process is evaluate what you do. ... And, you know, off the top of my head it would be evaluative. But I use it in all parts.	Uses intuition mainly in evaluation of the nursing process although is used in all parts.	Guides Practice	Living with the Experience of Intuition.
23.	So I can shut it down, like I just, you know, assimilate all this data, put it in. You know, if it's not right, it's not right, but it's not, like there's something happening here. What is it? I don't know. You know, I talk to myself in that kind of form. So I can put it down for a long time. And then all of a sudden it's like something happens or something says something, and then it [snaps fingers]	Pieces of information assimilate all of a sudden; can control process by not paying attention to questions asking self.	Process	Experiencing the Intuitive Event (Gestalt).

24.	It's immediate. Like when it comes, it's Bang! You know, but it is a long process. Like it can be a longer process. ... I'm in the car, and I'm like, hmmm, what's happening here?	Processing pieces of information; asks self what's happening; immediate clarity to answer.	Process	Experiencing the Intuitive Event (Gestalt).
25.	...it's been through probably throughout my like. I've used it. It's been nurtured most in nursing, to take it back in to my personal, kind of career.	Intuition has been part of life; personal and professional; nurtured in nursing.	Personal/ Professional	Living with the Experience of Intuition.
26.	But, like if I can walk into a home and I have a real sense that these people get along. I can walk in the door and tell you if there's been an argument that's occurred in that house, or there is a disharmony that has occurred in that house right now. Like, it's like the air is thick or thin.	Intuition is experienced as an immediate sense of the density in the air alerting her to the emotional climate in the home.	Immediate	Experiencing the Intuitive Event (Cognitive Inference).

27.	We had a young man in his thirties who had been on a program for several years. He had M.S. ... So his parents were caring for this fellow twenty-four hours a day. ... By the time I met him, he could only say, "Yes" or "No" and just a few words, colours and things like that. So I remember driving down this road dead east of this office, and I remember thinking, it was January .... The changes that were occurring in their entire lives were phenomenal. ...I could tell you the spot in the road ... and it was like, uh-oh. Like, you know, this is it. This is going to be the last few months of his life. ... But I had a real sense when I first started seeing them that that was going to be my role. That was the little voice in the back of my head that said, "Oh, yeah. We can continue to care for this, ... but what I'm really in here for is to have these parents start to disengage from this fellow. ... that was a real sense... Yeah, it was real clear to me. ... That was an intuition. That was an intuition. I mean, and there's an intellectual thought,... but it was a, the strongest influence was more the intuition. ... I sat back and said, "Well, I've got all this information." ... So I knew a lot of peripheral information and I said, "Maybe we ought to sit back." ... it took me not very long, and I kept thinking, "Wow. These are phenomenal care givers. ... And when are they taking time for themselves?" ... But it, the real push was that, intuitive, ... you know, like this is it. This is the end. Like there's no way this man is going to live through this. [And there was that whirling in you stomach?] Yeah, ... It was like, you know, you get in there and I mean like, the shoulders, the whole time I'm getting this information, and I'm like, My God. There's a change here. ... each piece of information [starts to come together].	Pieces of information; alone; whirling in stomach; sense of direction of action becomes clear suddenly.	Process	Experiencing the Intuitive Event (Gestalt).

28.	...I can think of a client who I went to see and this was a Saturday morning dressing, ... you get greeted at the door,... you come in, it's like I come in the door and it's the air is, I wouldn't say it's a colour or something, but it's more of a density. Like, I got a sense, like whoa! There's a lot of stress happening in this house. Or, you know, people are real uneasy. ... I obviously allow a communication process to begin. ... So, it's uh, like you walk in and the air is funny. Like it's, you know, it has a characteristic. You think hmmm. This is how this is today. ... Well, and you know I mean, because I've been doing this for a long time, obviously I've come into a lot of houses and so it substantiates, like, oh - I've been here before. ... Yeah, I've felt this before. But not in this house. So, it's, ..., you know, I couldn't see them as two entities....which comes first, would probably be pretty hard to say.	Intuition can be immediate in alerting her to mood in room; density of air because has been in similar situations in the past.	Immediate	Experiencing the Intuitive Event (Cognitive Inference).
29.	I couldn't function without it. ... I need it...	Values intuition.	Valuable	Giving the Experience of Intuition Meaning.
30.	I'm just sitting there thinking, and I know I don't take very much information at that time, because I'm well, I'm sensing a movement, like an energy going on, thinking ...	Intuition is a process of information and an energy.	Process	Experiencing the Intuitive event (Gestalt).
31.	...so it serves as a kind of guideline as to how I could do my role...	Serves as a guideline for action.	Guides Practice	Living with the Experience of Intuition.
32.	And then it's like, and the connection is immediate, ... And I've had people say to me, ... you knew exactly what I needed. I know I have that real sense with palliatives ...	Immediate connection of pieces of information leads to action; others aware.	Process	Experiencing the Intuitive Event (Gestalt).
33.	Yeah [I allow intuition to guide me in my practice]. ... And, you know, lots of times it's problem solving that occurs in there, ...	Process of intuition guides her in her practice.	Process;	Experiencing the Intuitive Event (Gestalt).
			Guides Practice;	Living with the Experience of Intuition.

34.	...one day you walk in and you know before they speak that, that they've come to accept that they're, that they know their own reality. That they're starting to plan. [...Does your intuition tell you that?] Yeah, yeah, yeah, and then, you know, then then you just have to allow them to say that, you know.	Upon entering clients home just immediately knows that a change has taken place.	Immediate; Knowing	Experiencing the Intuitive Event (Cognitive Inference). Giving the Experience of Intuition Meaning..
35.	It's usually alone, though. It's not a with a person kind of thing. ... I feel physically separate. ... when I walk in sometimes it's like a kind ... of a feeling. You know, it's kind of like, so maybe you're in a bubble....	Intuition occurs when alone.	Stillness	Experiencing the Intuitive Event.
36.	...intuition comes when you get that kind of thing about you, and if, like it's almost as if every sense of yours is open to receptivity and you're taking in all this information, you know, be it sensual information or factual, or whatever, and it's like, "okay, I got it all." Take it in and then, you know, that whatever it is disappears and then you go on to, in fact verify it through verbal interchange or you know, using more of your senses or whatever.	When alone, feeling of separateness; senses receptive to information; immediate clarity; then verify intuition.	Process	Experiencing the Intuitive Event (Gestalt).

Description of Brenda's Experience of Intuition

Brenda's primary experience of intuition is experienced differently from the primary experience of Dorothy and Jenna. Dorothy and Jenna say that their primary experience of intuition is of a spontaneous event without the benefit of cues or past knowledge and experience. Brenda, on the other hand, experiences intuition primarily as pieces of a puzzle that come together in a process to form a whole picture. As with Dorothy and Jenna, discussion of the description of Brenda's experience of intuition will again be through the labels.

Immediate

One form of intuition experienced by Brenda is an immediate inner sense of knowing, an awareness of an energy or of an atmosphere encountered that provides clarity to a situation. In this experience, Brenda will walk into a home and know immediately that something is different, "I can walk in the door and tell you if there's been an argument that's occurred in that house, or this [sic] is a disharmony that occurs in that house right now. Like, it's like the air is thick or thin." She says that she is not unfamiliar with this experience of intuition but she is not aware of picking up subtle cues when entering this particular home or situation, although she has felt this feeling in other homes. This experience is an immediate knowing of what has happened and how she should approach her clients on that particular day.

Process/Relationship

The form of intuition primarily experienced by Brenda is a process that occurs which ends in a clarity of thought as to direction of action to be taken. There is an awareness of fragmented, non-fitting pieces of information. When alone (usually driving her car), she questions herself in terms of the fragmented information. Questioning is accompanied with an energy experienced as a whirling sensation in gut (solar plexis), shoulders moving in a backward rotation, and a feeling at back of head (occipital area) like a light pressure. Bodily sensations cease when the pieces fit together in a crystal clear

manner providing direction of action to be taken. The clarity of direction is accompanied by an image of blue sky and is always validated through knowledge. This experience of intuition is a process and the parts form the whole.

> Intuition is ... an inner sense that develops because of a maturation process. It's a culmination of ... certainly intellect, but it also has a lot to do with your feelings though, it is definitely a relationship between those two things.....It is for me ah, an experience, that occurs in my abdomen,....intellectually, it's like a clarity. It's like all of sudden like, ah! there's the answer.

Brenda is aware that she has pieces of the puzzle and the situation is not feeling right. She will put the pieces away in the back of her head until she has a quiet moment to concentrate on the pieces to try and see if the pieces will come together to form a whole.

> So I can shut it down, like I just, you know, assimilate all this data, put it in. You know, it it's not, like there's something happening here. " What is it? I don't know." You know, I talk to myself in that kind of form. So I can put it down for a long time. And then all of a sudden it's like something happens or something says something, and then it [snaps fingers].

Brenda gathers information, which does not fit together and she sits with this information asking herself "what is going on?", until eventually the cues fit together spontaneously into a whole and she knows what direction to take.

The process of intuition includes the aspects of pieces of data not fitting together, the whirling, twirling feeling, clarity, guiding in practice and value. The process can be broken down into these parts; however, the experience of intuition for Brenda is the sum of the parts. Intuition is experienced as a whole with the parts making up the process coming together. Without one part, the process does not occur.

Feeling

Brenda believes that intuition comes from experience with a relationship between intellect and feelings. This form of intuition is experienced as an energy; a feeling of whirling, twirling in the gut when pieces of an experience are not fitting together. She also experiences light pressure on the occipital part of her head. Brenda asks herself "What's going on here?" until the pieces fit together. When the pieces fit together the feeling in her gut ceases and a clarity of direction of action occurs.

> It's not a discomfort....It's not something I would like to live with, because I'm the kind of person that my energy, I have a lot of energy and it's [sic] all occupies a lot of me. I mean I know where it's source is. So I wouldn't like to live with that for a long period of time because I think it would be destructively like chronic stress....It's [feeling in gut] ... starts off as somewhat of a bit of a knot, but it's, uh, whirling and twirling that goes on just below the rib cage, and it's, and then when the somewhat the Aha!, comes, that [the whirling sensation] stops. But it's like, you know,...we were talking earlier about developing your thoughts for a paper, it's the same kind of thing. You get this rolling around in your head - well it's kind of a rolling around in your abdomen. It's "what's happening here"?, "what's happening here"?, "what's happening here"?, "what's happening here"? And then it's Aha! You've stopped it's motions. It still remains, but the motion of it stops, and it seems to send a clarity up to where you can think it through.

The feeling in the back (occipital) of her head is described as:

> "...as feeling of somewhat of a light pressure, as if you put your hand on the back of your head. Not uncomfortable, but it's uh, kind of a being held kind of. And it's right at the very, very back of your skull....but I can also

> visually sense myself putting information there. Tuck that back in the back of your brain.

When asked to point to the place in her body where she experiences the whirling/twirling, Brenda pointed to the centre of her abdomen, just below the sternum at the xiphoid process (area just below the bottom of the sternum). The feeling of intuition for Brenda is in the form of a whirling/twirling sensation in the abdomen plus a feeling in the back of the head like a light pressure.

Stillness

Intuition occurs at a time of stillness whether it takes the form of a process or is experienced as an immediate event. In the process form, Brenda will be driving in her car a feeling of calm or stillness; a creative time will come over her "...it's more of a time of stillness ...a very creative time for me.... a kind of semi-meditative state ..." She describes the stillness in the immediate form of intuition as a feeling of being alone like being in a "bubble."

Clarity (Knowing)

The process form of intuition ends with a clarity or knowing experienced as a vision of:

> blue sky , kind of wide-open space, the clarity, it's just a pure, clean, like you were up in the mountains....intellectually, it's like a clarity. It's like all of a sudden like, ah! there's the answer....

From this clarity of thought Brenda knows what action is required in her practice.

Valuable

Brenda values her intuition because the clarity (knowing) has proved accurate; she listens to and trusts this process of intuition. "...I've learned to trust that [intuition]. I really learned to trust it and I've just actually thought of it because the thing is something that actually is there....I couldn't function without it....I need it..." In all of her experiences of intuition, Brenda trusts that there is a personal truth to the experience.

Intuition is experienced as "where I am and who I am." Because she trusts her intuition, Brenda al'ows it to guide her in her practice.

Guides Practice

Brenda uses her intuition to guide her in her practice. Brenda says that intuition "...serves as a kind of guideline as to how I could do my role." Intuition becomes the basis for direction of action.

> There it's a right. It's a sense that this is what's going to happen or this is the dynamic that's occurring.....That's what it is. It's, it often becomes the basis of direction of what the process is going on, be it you know, your work with the palliative or whatever. You get that like, Aha! This is now where they're now into the acceptance stage, or they're really, this is what's happening for them ... they're grieving this and that's exactly what needs to happen.

Intuition guides her as to what her patient's needs are, "...Today they just need to talk and just you to be there, and tomorrow they need you to hold their hand,..."

Even though Brenda trusts her intuition and uses it to guide her practice, she always validates her intuition before acting on the experience "...[I] verify it through verbal interchange or you know, using more of your senses or whatever."

Personal/Professional

Brenda states that intuition is very much part of her personal and professional life. "...It was something that I always knew I had, ...it's been through probably throughout my life. I've used it..." Brenda experiences four kinds of intuition: two different kinds in her professional life and two different kinds in her personal life. For the purposes of this study, only the intuition experienced in her professional life is discussed.

Brenda's peers are aware of her intuition. She celebrates her intuition in her work and personal life in an open manner. At work, for example, her boss will ask her what her guts say on a particular situation and will also value Brenda's intuition. "I work with

somebody who really will say to me, like you know, 'What is this for you? Like, do you have any sense about it at all?' ... And so, that's [intuition] been really given a lot of sanction, you know."

The labels and examples illustrating the experience of intuition associated with the labels have been given to highlight the experience of intuition for Brenda. Brenda's experience of intuition in nursing has two forms. One form is experienced as a spontaneous, inner sense of knowing, an awareness of an energy or of an atmosphere encountered that provides clarity to a situation. The clarity is in terms of knowledge as to how to approach a given situation that she has encountered in her practice. The second and most prominant experience of intuition for Brenda is in the form of fragmented, non-fitting pieces of information. When alone, she questions herself in terms of the fragmented information. The questioning is accompanied by a whirling/twirling sensation in her solar plexis accompanied by a feeling of rolling in the shoulders and a light pressure on the back of the head. These bodily sensations cease when the fragmented pieces of information come together in a crystal clear awareness of what direction needs to be taken. The clarity of direction is accompanied by an image of blue sky and is always evaluated through a knowledge base. Brenda trusts her intuition, uses it, values it, validates it, and experiences it as being "right."

The following represents the integrated analysis and discussion of the common themes found within each participant's experience of intuition in nursing.

Thematic Analysis and Discussion

The tables outlining the significant statements, paraphrases of the significant statements along with the labels and themes were provided for reference when discussing the labels in describing the experience of intuition for Dorothy, Jenna, and Brenda. The labels in and of themselves do not tell the whole story of the experience of intuition. In this way, the analysis had to take a higher level. This higher level came in the form of themes

that came from the data. Thematic analysis will follow in terms of patterns that emerged from the data.

Three common themes were found to incorporate the experience of intuition for each participant. An interpretative analysis of each theme will be discussed incorporating the existing literature where appropriate. Quotations from the protocols will be included to allow the reader a "feeling tone" for the participants' experience.

Themes

The themes took shape when a pattern arose in terms of the participant experiencing the intuitive event followed by an awareness of the meaning of the experience and then living with the experience of intuition. The themes that came out of the data were categorized as: Experiencing the Intuitive Event, Giving the Experience of Intuition Meaning, and Living with the Experience of Intuition.

As mentioned earlier, when I first began this study, I thought that intuition was exclusively experienced as precognitive intuition without benefit of cues or pattern. As the study began to unfold, it became apparent that each participant experienced different forms of intuition that could be categorized. In this way, I had to take a leap into the possibilities of differences in peoples' experiences of intuition. The following illustrates similarities and differences in the participants' experiences of intuition in nursing as discussed through the themes.

Theme 1: Experiencing the Intuitive Event

The theme called Experiencing the Intuitive Event arose from the patterns within the data describing the actual experiencing of intuition. The theme of Experiencing the Intuitive Event was subdivided into subthemes because the experience of intuition took on three forms. One form, was a precognitive intuitive experience as described by Loye (1983) and Rew (1987) where the person came to know something without the benefit of cues, patterns or past knowledge and experience. The second subtheme is described by Benner (1984), Loye, and Rew in terms of cognitive inference coming from past knowledge and

experience where cues are picked up subliminally and quickly. The third subtheme fell under the Gestalt experience as described by Loye and Rew in terms of patterns and cues fitting together to form a whole.

These areas will be discussed individually through the participants' experiences and then discussion will be provided in terms of the similarities and differences in the participants' experiences of intuition.

Precognitive Intuition

Labels that describe the theme of precognitive intuition are not necessarily the same for each participant. This precognitive intuitive experience is found in the tables under the theme called Experiencing the Intuitive Event (Precognitive Intuition). The labels illustrating precognitive intuition for Dorothy are "feeling" and "immediate." In her primary experience of intuition, Dorothy can be going through her routine when her feeling will alert her to go and look in on a patient for no particular reason.

> Like the time when I went and picked up the baby where I wasn't even supposed to go in the nursery 'cause we [supervisors] never did, and I go right to that baby. It wasn't crying or anything. I pick it up and I'm covered in meconium all over me....When I stripped it off, you could see where the systolic waves were, how far they came down. You could definitely diagnose an obstruction. So I just went to the phone and I phoned the doctor... And things like that happen to you, it's enough to scare you half to death, you know? And I thought afterwards, "why would I do that"? ... Because my guts were all upside down. I knew there was something wrong with that baby before I ever looked....I've never had, got that feeling in my stomach without something wrong.....They [feelings of intuition] have always been sort of emergency type things. And usually it will be an assessment of that particular process.

The labels that illustrate Jenna's experience of precognitive intuition are "immediate", "signal", and "feeling." Jenna's intuition is also mainly experienced as an immediate or spontaneous feeling that is experienced as a signal. For example, Jenna knew that she would be called back to work although there would not have been any reason for her to know that except her feeling/signal telling her.

> ... I could be moving along and then all of a sudden, again, it's just almost like I pause. Something takes place inside and then I just pay attention to that ... And then, I start sort of focusing on it....I always got this feeling and I would know as soon as I was in charge, on call, whether I would have to stay or whether I'd be called back and it happened every time. I just knew I'd be called back. ... the nursing process wouldn't come into play there because you're dealing with the unknown. ... It's just that I knew that my shift was not going to end. ... sort of a warning signal that was telling me that your shift is not going to end, you're going to be called back...

Dorothy and Jenna experience a precognitive form of intuition that is independent of past knowledge and experience; that is experienced as a feeling that alerts or warns them to pay attention; of a knowing that something is wrong or is going to happen.

Brenda experiences a "feeling" in her experience of intuition; however, her feeling is a part of a process that fits into the cognitive inference category or the Gestalt experience. Brenda also experiences a time of "stillness" in the intuitive experience and again this is during the process or Gestalt form of intuition. Brenda would not say that she experiences her intuition from the future without benefit of cues or knowledge and experience, although she does acknowledge a spiritual component to her intuition. Dorothy and Jenna also acknowledge a spiritual component to intuition and would say that the precognitive intuitive experience is part of the spiritual realm as described by Assagioli (1965), Jung (1964), Rew (1989), and Spinoza (1894). The question remains as to whether Dorothy and Jenna are picking up cues unconsciously or whether they are gaining information from the future

as described by Loye (1983) and Rew (1988a). They would say that they are not picking up cues in these situations. They do describe situations where they are aware of the possibility of cues or patterns alerting them to situations.

Cognitive Inference

The form of intuition that each participant describes as coming from cues would fit into the definition of intuition as described by Benner (1982, 1983, 1984) when she speaks about expert nurses' ability to pick up cues subliminally. Rew (1987, 1988a) and Loye (1983) also speak of this type of intuition when they describe cognitive inference. Dorothy, Jenna, and Brenda describe experiences where they can account for cues alerting them to their intuition.

Labels that illustrate Dorothy's experience of cognitive inference are "feeling plus subliminal cues." She describes one incident when she worked in obstetrics:

> One other time a girl came in [in labor] who hadn't had any prenatal care.....But something was saying, "get this girl to bed."... And [once patient was in bed] here there was a great big incision down the middle,... I knew once that [hard contractions] started there's no way you're going to stop them. But that was from education. Or at least, for most cases. Now something else was wrong. Maybe it was too big and the mother needed a rest or a hundred other little reasons....That's why I put her to bed [her feeling alerted her]. Otherwise I would have left her for somebody to see to her in the next fifteen or twenty minutes.

In this situation Dorothy acknowledges her intuitive feeling along with a "hundred other little reasons" that alerted her to potential danger for her patient telling her to get the patient to bed. She is not consciously conscious of the particular cues but is aware of her feeling plus experience alerting her to the situation.

"Signal", "feeling", "immediate", and "experience" are the labels that illustrate the intuitive experience of cognitive inference for Jenna. Patterns or cues sometimes alert

Jenna to focus her attention because the "feeling" would be similar to her experience of intuition. An example of cognitive inference for Jenna would be as follows:

> ... It was our very first meeting [of a small group of students]. And I just happened to look around the ... room and have a look at the students, just by observation and while I was scanning I came to one individual and I thought, my heart/gut went [snapped finger], warning, warning, and I thought, "okay." So I continued on, but my thoughts kept going back to her and I thought, "hmm, I wonder what's going to happen"? Sure enough, she was a problem from day one....

In this instance Jenna is not aware of picking up cues subliminally; she is scanning the room and could be picking up cues and patterns based on her past knowledge and experience. However, her experience is one of immediate knowing with her feeling alerting her to pay attention.

"Immediate" and "relationship" are the labels that illustrate Brenda's cognitive inference experience of intuition. Brenda also experiences a more immediate or spontaneous form of intuition when she walks into a home and can feel the emotional atmosphere in the home by the density in the air. Brenda says she is aware of a density in the air and has felt this before in other situations; however, she is unaware of cues or pieces not fitting together as with her primary experience of intuition.

> ...I can think of a client who I went to see and this was a Saturday morning dressing, ... you get greeted at the door, ... you come in, it's like I come in the door and it's the air is, I wouldn't say it's a colour or something, but it's more of a density. Like, I got a sense, like whoa! There's a lot of stress happening in this house. Or, you know, people are real uneasy.... I obviously allow a communication process to begin.... So, it's ... like you walk in and the air is funny. Like it's, you know, it has a characteristic. You think, "hmmm. This is how it is today." ....because I've been doing

> this for a long time, obviously I've come into a lot of houses and so it substantiates, like, "Oh, I've been here before." But not in this house....

There are some similarities and differences in the experience of cognitive inference with the participants. Dorothy and Jenna are aware of their intuitive feeling alerting them to the situation. Dorothy is aware on a conscious level that there are cues along with her feeling in the situation described. Jenna is not conscious of picking up cues; however, the possibility of picking up cues subliminally cannot be negated. If someone like Jenna, who is very sensitive to people's nuances, can see the reaction she may then be picking up the subtle cues given out by the individual. Brenda, on the other hand, senses the atmosphere upon entering a home. She does not discount the possibility of picking up cues subliminally based on her experience.

Each participant does describe a form of intuition where she is conscious of missing pieces of information that come together to form a whole or a Gestalt.

Gestalt

The Gestalt experience is a conscious awareness of pieces of information not fitting together to form a whole (Loye, 1983). Gestalt is different from cognitive inference in that cognitive inference is a subliminal awareness of cues or patterns therefore not a conscious experience.

The label of "feeling plus cues" illustrate Dorothy's experience of Gestalt. Dorothy describes experiencing intuition as coming from cues when she noticed a woman carrying her baby and knew something was wrong by the look of the baby's leg and by her "feeling".

> Now I've got two things going for me. My stomach [intuition] made me check that out because, you know, who's going to think a leg is dragging a little bit. Come on! This couldn't be so serious. But I had to get up to see and we found the baby's aunt. And sure enough, the baby had been abused. The little baby had a fractured leg.

In this example cues plus her intuition warned Dorothy of trouble and guided her to check out the situation. This is an example of Gestalt intuition as opposed to cognitive inference because Dorothy is conscious of the patterns and cues she is picking up along with her feeling.

Jenna also experiences a Gestalt form of intuition. The labels of "feeling plus cues" and "patterns" illustrate her Gestalt experience of intuition when she speaks of being consciously aware of "[knowing] the type of patient, ...but sometimes I would know because ... there would be a pattern with some people.... I can tell you that it's going to be so-and-so because that's the type of pattern." In another example, Jenna explains

> ...usually when I see something, you know when I have an intuition and I see a behaviour, and I anticipate that there is going to be some challenge, ..., I do also feel that this may be , ... a considerable amount of time, and am prepared for that....

In this example, Jenna is aware of her intuition plus cues in the form of behaviour alerting her to pay attention to a challenging or "significant" situation. She prepares for the situation and does not negate that something is going to happen in the future.

Brenda's primary experience of intuition fits into the Gestalt type of intuition as described by Rew (1987) and Loye (1983) where pieces of data are missing or gaps are present. The label that illustrates Brenda's Gestalt experience is "process." Brenda's missing pieces come together when she is driving in her car, is alone and can focus on the situation and allow the missing pieces to come together to form the whole. Brenda is aware of pieces not fitting together; she will be thinking about the situation, asking herself questions, experiencing the whirling in her gut

> ....you have the piece, and the piece, and the piece, and the piece, and the piece and then it all starts to come together, it gets in the motion and you're thinking, "Whoa!" you know, and so you really begin to think about it and I think at both levels, consciously and unconsciously. And maybe you're

> more receptive to whatever information happens to you when you're starting to assimilate all this, and it's "Boom!" Like it happens. It's not uncomfortable....It's a motion. It's an activity. It's an energy that's going on and it's, it's somewhat scattered. That would probably be the best way to say it. And then when it starts to kind of whirl, it's, it's gaining its momentum ... You're getting this. And this. You got this, and you got this, and there is this information that's coming in, so like let's put this all together and it comes.

The Gestalt experience for Brenda is an energy of whirling/twirling in her gut that ceases once the pieces come together to form a whole. At this time, Brenda then knows what direction she needs to take in the particular situation. Assagioli (1965) would call Brenda's experience of intuition "day-by-day intuition" where the intellect is necessary to interpret the results of intuition, check for the validity of intuition as well as to coordinate and include the intuition into the body of already accepted knowledge.

All three participants experience a Gestalt form of intuition as described by Assagioli (1965), Jung (1964), Loye (1983), Pyles and Stern (1983), Rew (1988a) where cues or patterns come together to form a whole. Brenda is very conscious of this form of intuition as she says it is her most prominant experience of intuition. She can graphically describe this experience.

Theme 2: Giving the Experience of Intuition Meaning

Once each participant experiences intuition then there is a meaning that comes from the experience. The theme called Giving the Experience of Intuition Meaning came from asking myself "what did this experience mean to the participant?" The labels that illustrate the theme of Giving the Experience of Intuition Meaning for Dorothy are "valuable", "trouble", "warns" and "knowing". Intuition always warns of trouble for Dorothy's patients. She knows that something is wrong. The value of intuition lies in the fact that it

proves to be accurate and that she learns from the experience. How she lives with the experience will be discussed later. Dorothy values her intuition and pays attention to it.

> It [intuition] has ... not only saved me a lot of headaches, it's saved the doctor lots of times....And most of that was simple intuition on my part....So, I think it's [intuition] saved my life as well as others.....I don't know what I'd do without it. It's certainly added to my credit lots of time, 'cause they think I'm a good nurse. Well, I don't think I'm any better than anybody else, but I have that extra special intuitive feeling that gets me into all kinds of situation. Or, in other words, just saves my neck. Or makes me look better than I am....it's been so important to me on so many occasions that I can't ignore it.

Dorothy says that she has received recognition for being a good nurse and says that the reason she is a good nurse is because she uses her intuition. Her intuition helps her as well as other members of the health care team, not to mention her patients.

The labels that illustrate the theme of Giving the Experience of Intuition Meaning for Jenna are, "future", "knowing", "valuable", "warns", "challenge", "focuses attention", and "significant". The value of intuition lies in its accuracy. The following illustrates how her feeling warns her of situations that will prove to be significant.

> ...I can sit with a group of people, just look at them, and I can pick out immediately, without even looking at any types of written material or anything like that, know ... where I may be focussing more of my time. And where I may not be. And so far, I have been right on.

Jenna knows that once the feeling in her heart or gut alerts her to a situation that it will be a challenge and a learning experience. She does not doubt that her intuition is accurate.

> ... it was a tremendous learning experience for me, and I really learned a lot and I think the student did as well. But, ..., I just knew. Just at that time.

> This is going to be a challenge. This is going to be an experience. So if we start working on it now...

The meaning for Jenna is in knowing that her intuition is alerting her to pay attention to an event that is going to be significant to her and will require her to act.

"Clarity (knowing)" and "valuable" are the labels that illustrate the theme of Giving the Experience of Intuition Meaning for Brenda. The clarity or knowing comes when the pieces fit together and the meaning is in knowing what to do..

> You sit there and then when you get it, you get it. Like it's just like the sky opened up and there is the answer. And it's, it's so clear that there's no doubt about it...It's like BINGO, like the Aha!

The value lies in trusting of the experience of intuition "I couldn't function without it...I've really learned to trust it [the process of intuition]...because the thing is something that actually is there." For Brenda, the experience of intuition is real. The meaning of the experience, for Brenda, lies in the trusting and accuracy of the experience.

Each participant experiences a label "knowing," however, the experience of knowing meant different things to each participant. Sometimes the label was a "knowing" of where to look for trouble (Dorothy), sometimes it was a "knowing" in what would happen (Jenna), and sometimes the "knowing" took the form of a clarity of thought (Brenda). The label called "valuable" was experienced as trusting the process (Brenda), as being so important that it cannot be ignored (Dorothy), or as valuing the experience so much that it is never ignored (Jenna). The label "warns" is experienced by Dorothy and Jenna alerting them to pay attention or take action. Brenda does not experience a "warning" thereby showing a difference in the meaning of the experience of intuition from Dorothy or Jenna.

The meaning of intuition for each participant lies in the value that each placed on her intuition and how she used her intuition to guide her practice. Intuition alerts each participant to a dissonance or incongruity of a situation. Because of the dissonance, the

picture as a whole is missing. Intuition alerts Dorothy, Jenna, and Brenda to the missing whole. For Dorothy and Jenna, intuition alerts them to a situation that requires their action. Using their intuition is a part of nursing the patient in a holistic way. For Brenda, her primary experience of intuition lies in pieces of information not fitting together until she could find a quiet time and place to allow her intuition to put the pieces together to form a whole; thereby, nursing the patient in a holistic way. Each participant voices her value of intuition, trusting of her intuition, and following her intuition because it has proved accurate. Intuition is an integral part of her "being" and therefore she uses it in her career. Each participant talks about valuing her intuition and not being able to live without it. This feeling of intuition as part of her whole being would fit into the concept of intuition being necessary to nurse the patient in an holistic manner in an "I-Thou" encounter as described by Agan (1987), Carper (1978), Chinn (1985), Gerrity (1987), Kobert and Folan (1990), Masson (1981), Miller and Rew (1989), Pinch (1981), Quinn (1989), and Schraeder and Fischer (1986, 1987). If one subscribes to the premise of intuition being part of the spiritual component of a person as does Spinoza (1894) when he speaks of mystical intuition, Jung (1964) when he speaks about "irrational" intuition coming from the collective unconscious, and Assagioli (1965) when he speaks about spiritual intuition; then this would also fit into the aspect of intuition being part of the whole. Dorothy, Jenna, and Brenda openly acknowledge intuition as being part of their spirituality. Assagioli sees intuition as a normal function of the psyche, which is repressed since it is not valued and needs to be activated for a person to be complete in their development [or be whole].

Theme 3: Living with the Experience of Intuition

The theme of Living with the Experience of Intuition came by asking myself what impact this experience had on the participant personally and professionally. The labels: "future", "guides practice", "rich", "private", "personal", "hard to believe", and "frightening" illustrate how Dorothy lives with the experience of intuition. Dorothy lives with intuition by having it guide her practice. She finds the experience rich because she

learns from it. She experiences intuition in her personal and professional life; she finds the experience hard to believe and keeps the experience private. Dorothy says the experience of intuition is frightening because it always warns of trouble for her patient. The experience of living with intuition, for Dorothy, includes questioning doctors and doing what is necessary to keep her patient safe.

> He wanted an extra dose of Ergotrate, he didn't want to wait for the extra contraction, and she was fully dilated....If he'd threatened to kill me or fire me I wouldn't have given it. Because of that feeling.

In this instance, Dorothy refused to follow a doctor's order because her intuition was telling her to wait until the next contraction and not interfere with the birthing at this moment. As it turned out, Dorothy's intuition proved accurate and the woman delivered her baby on the next contraction and giving her the drug at that time would have proved harmful to mother and child.

Dorothy cannot ignore her intuition and has to act on it.

> I have to move with it [intuition]...It won't let me forget. It wouldn't let me stop. I often think it used to take more courage to listen to it than ignore it and say, "well you silly old thing. There can't be anything wrong because of your education, you know.

However, she always listens to her intuition and acts on it even though she logically knows that nothing is wrong, her "guts are wringing" and cannot be ignored.

As with Dorothy, Jenna experiences intuition in her professional and personal life. The labels that illustrate how Jenna lives with the experience of intuition are, "guides practice", "exciting", and "private". Like Dorothy, Jenna keeps her experience of intuition private and allows her intuition to guide her practice. She finds the experience exciting to see what will happen based on her intuition or signal alerting her to a particular situation. She gives an example that involves a student who had a patient that Jenna went to check on:

> So I actually went in and just did an assessment myself, you know I didn't do a thorough assessment, but immediately, I knew what was going to take place....But I knew that this person would not be with us that day for long. So I was able to share this with my student, and, uh, she just looked at me and she said, "How do you know"? And , ... Well I was trying to teach from the clinical aspect of it, you know, in terms of telling her about the ... vital signs and all these kinds of things, but at the same time, everything looked fine at that time. If you were looking at norms and values and things like that. The next day, the patient was gone. So she came to me, ... "I don't know how? How did you know"? And I said to her, "Sometimes it's really hard to explain." Yeah, that was my intuition.

Jenna's intuition alerted her to the patient's condition and prognosis even though the outwards signs and symptoms were fine. She knew the patient was going to die and shared this information with her student. However, she did not tell her student that she was following her intuition. Her actions were a result of her intuition and not from the patient's actual vital signs.

The labels of "guides practice" and "personal" illustrate how Brenda lives with the experience of intuition. Along with Dorothy and Jenna, Brenda experiences intuition in her personal and professional life. She relies on intuition to guide her in her practice. Unlike Dorothy and Jenna, Brenda celebrates her intuition openly and does not keep the experience private. Her peers know about her intuition and ask her what "it" is telling her in situations. Brenda uses her intuition to guide her in her practice:

> So for me it [intuition] was something that I always knew I had ... I work with somebody who really will say to me, ..., "What is this for you. Like, do you have any sense about it at all?" or whatever, ... And so, that's [intuition] been really given a lot of sanction,...it has often become the basis of the direction of what the process is going on, be it you know, your work

> with the palliative or whatever. You get that like, Aha! This is now where they're now into the acceptance stage, or ... this is what's really happening for them...

Brenda does not keep her intuition private as does Dorothy and Jenna. She openly celebrates her intuition and finds that it is sanctioned by her peers. All participants act on their intuition whether they tell others about it or not. Assagioli (1965) suggests that it is important to recognize intuition and to allow it to flourish. According to Assagioli, intuition is repressed if not recognized, valued, and used with the other psychological functions. Rew (1989) calls upon nurses to use intuition in their practice, to value it along with the scientific data that is so important in nursing practice. Miller and Rew (1989) and Rew (1988b) also discuss the necessity of incorporating intuition in nursing education so that the novice nurse can recognize and use her intuition along with her knowledge.

When nurses begin to recognize, use and value their intuition, they begin to nurse in a holistic way in a "I-Thou" encounter as defined by Carper (1978). In our third interview, Brenda stated that

> Intuition is part of who you are in your life. If you don't have it then you are not involved in the project or situation. Intuition keeps you involved with a sense of empathy; integrating yourself in the situation.

Each participant talked about living with intuition in her personal and professional life. Intuition is part of her nursing practice; it guides her practice whether she speaks about it openly or keeps it private.

Each participant's experience of intuition was discussed under the labels and themes that arose from the data. The three main themes discussed were Experiencing the Intuitive Event, Giving the Experience of Intuition Meaning and Living with the Experience of Intuition. The next chapter will discuss conclusions, the author's lived experience, limitations of the study along with suggestions for future research.

CHAPTER 5

CONCLUSIONS

Chapter five will provide conclusions to the study. A discussion of the author's lived experience during the process will follow. Limitations of the study will be discussed along with suggestions for future research in the area of intuition in nursing.

The goal of this study was to explore the experience of intuition in nursing as lived by three female self-described intuitive nurses with various nursing experience. A phenomenological approach was used to describe the meaning of the experience of intuition for each participant. The primary method of inquiry was an in depth analysis of audio-recorded interviews. The analysis of the data followed those as outlined by Colaizzi (1978). The philosophy of Spinoza (1894), and psychology from the works of Jung (1964) and Assagioli (1965) were explored as a foundation for the study. The importance of the study on the experience of intuition in nursing practice was from the viewpoint of valuing intuition in a holistic/feminine nursing practice. The main themes that emerged from the analysis of the data were: Experiencing the Intuitive Event, Giving the Experience of Intuition Meaning, and Living with the Experience of Intuition.

Each participant claimed to have used intuition since childhood and in all aspects of their lives; as a novice as well as an expert nurse. Dorothy and Jenna's primary experience is independent of past knowledge and experience, whereas Brenda's primary experience of intuition is of the Gestalt form where missing gaps of data come together to form a whole. Each participant told of experiences where past knowledge and experience in nursing practice played a role in their experience of intuition.

The question of: "What is the experience of intuition in nursing?" was answered through the analysis. Findings indicated that each participant experienced intuition in different ways. Each participant did value her intuition, used it in her practice and felt intuition made it possible for her to nurse in a holistic way. Intuition was experienced in three different ways by the participants. Each participant experienced a Gestalt form of

intuition, each experienced a cognitive inference form of intuition and two participants experienced a precognitive form of intuition. Each used intuition as a novice and did not feel that intuition was the exclusive property of the expert nurse. Intuition was something that each participant experienced and used in her personal and professional life in a unique and multifaceted way.

I became involved with the participants in an "I-Thou" encounter during this project. We were discussing something that each of us valued and used in our lives. How the process of the research affected me will be discussed in the next section.

Author's Lived Experience

The process of researching the experience of intuition in nursing has had a profound effect on my life and my career. When I first started researching intuition, I thought that intuition was the exclusive property of women; independent of past knowledge and experience. Through reading Spinoza (1894), Jung (1964), and Assagioli (1965) I came to realize that intuition is a part of everyone. However, through socialization, some people block their intuition. Intuition is part of a holistic way of relating to our world. In western culture, a more linear approach is valued; therefore, intuition has been devalued (Chinn, 1985). Intuition has become the "property" of women because "women" are also not valued in our society. So women have been "allowed" to keep their intuition. Women have also not valued their intuition because they do not value themselves as women and consequently do not value those aspects of themselves that are not linear. This realization was an awakening for me. I felt at once sad and angry. However, as I continued my research into the nursing literature on intuition, I found that my realizations were discussed in the nursing literature (Agan, 1987; Chinn, 1985; Miller & Rew, 1989; Pinch, 1981; Rew, 1987; Rew & Barrow, 1987; Schraeder & Fischer, 1986). I then looked into the literature on holistic approaches to nursing and found articles discussing the need for a more holistic/feminine approach to nursing that incorporates using intuition as one way of nursing the patient in an "I-Thou" encounter with the patient (Agan, 1987; Carper, 1978;

Chinn, 1985; Gerrity, 1987; Kobert & Folan, 1990; Masson, 1981; Miller & Rew, 1989; Pinch, 1981, Quinn, 1989; Schraeder & Fischer, 1986, 1987). I came to understand more clearly why intuition has not been valued in our world and in the area of nursing. I also did not feel so alone in my pursuit of valuing intuition in nursing.

My experience of intuition has not been valued by some of my peers and I began to doubt whether I should be looking into this aspect of nursing. However, something within me (my intuition) kept me going in this direction. Without my intuition, I am not complete. I do not function as a whole being if I shut off my intuition. Once I had made the decision to pursue this study I felt empowered. I began to celebrate my intuition openly. I started reading books on women's ways of knowing and touching that power that is "woman" and not celebrated in our western culture (Gilligan, 1982; Belenky, Clinchy, Goldberger, & Tarule, 1986). From this perspective, I realized that it was absolutely vital that I study intuition in nursing to help bring intuition out of the closet and perhaps make some small contribution to women celebrating that part of ourselves that we do not always honor. When we, as women, do not celebrate our whole beings, we lose our power. Celebrating intuition helps me celebrate myself. When I am able to celebrate my whole self, I can then practice in a more holistic way.

I felt humbled by the participants' willingness to share their experiences with me. Dorothy and Jenna were very concerned that no one know who they were. I explained that no one would know who they were as I would name them in the study by a pseudonym. Brenda, on the other hand, celebrates her intuition openly in her nursing career and did not have the same concerns; however, I still explained to her that all participation would be on a anonymous basis. I felt that Dorothy, Jenna, and Brenda trusted me enough to allow me to know this very private and valued part of themselves. Through the process of researching the experience of intuition in nursing, I came to value my own intuition more. I still think that intuition is independent of past knowledge and experience. However, I experience and celebrate the intuition which Benner (1984), Rew (1987) and Loye (1983) call cognitive

inference where visual and verbal cues are observed so quickly and subliminally that they are not thought to contribute to the final decision. I also acknowledge the Gestalt form of intuition as experienced by Brenda, Dorothy and Jenna where intuition detects gaps in data to form a whole (Rew, 1987). These are forms of intuition, I believe, which are experienced by people who are expert in a field as described by Benner (1984). It is difficult to separate what is intuition and what is past knowledge and experience when one is an expert as described by Benner. How does one separate "knowing-how" and intuition when cues are picked up subliminally? To tap into the spiritual component of intuition as described by Agan (1987), Assagioli (1965), Jung (1964), Rew (1989), and Spinoza (1894) is to tap into precognitive intuition (Loye, 1983; Rew, 1987) where allowing for the possibility of gaining information directly about the future rather than by inference or Gestalt is truly tapping into the power of intuition.

Limitations of the Study

A phenomenological approach is not designed to be able to generalize to a population at large. Therefore the findings in this study do not indicate that intuition is used by other nurses in order to nurse in a holistic/feminine mode. The study can only highlight the experiences of these three intuitive nurses. The validity of the study rests on whether other nurses who read the study can relate to the experiences these three participants have revealed. Reliability would depend on whether similar results in terms of persistence in meaning were seen in a similar research study.

The questions explored in this study were: What exactly is intuition? Is intuition really the result of past knowledge and experience? Or is intuition something other, independent of past knowledge and experience? Do nurses experience intuition only as experts: Or is the expert nurse just confident and relaxed enough to allow intuition to flow or be heard? Definitive answers are not possible from this study. Each person defined and experienced intuition in her own way. Intuition was experienced differently with each participant with some overlapping similarities and differences.

Further Research

The findings of this study have implications for nursing practice and nursing education. Additional studies are indicated to validate the results of this investigation and to explore their reliability with other nurses. Further study in terms of the use of intuition in nursing students would also be important. For each participant, it was just as important for her to listen to her intuition as it was to know the reasons behind her intuition. Dorothy felt that the process of nursing education did not allow for student nurses to acknowledge or use their intuition. Miller and Rew (1989) would agree with Dorothy in saying that the scientific approach to nursing education does not allow for the novice to admit to having intuitive experiences. Further research into the novice's experience of intuition would be an interesting study.

However, questions still remain: What would happen if nursing students were encouraged to use their intuition as well as the nursing process in their education? It would be interesting to also research how other nurses use their intuition. If intuition were celebrated in nursing practice, how many nurses would admit to using their intuition and then validating their intuition before acting? Does intuition alert the nurse to look for validating data? Is the expert nurse only confident enough to use her intuition and speak about it? Or do novice as well as expert nurses use intuition and only the experts feel confident enough to talk about it?

It would be interesting to further explore these questions.

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APPENDIX A

WRITTEN CONSENT FORM

The Experience of Intuition in Nursing

To participants in this study:

I am a graduate student at the University of Alberta. The subject of my master's research is: "The Experience of Intuition in Nursing." I am interviewing self-described intuitive nurses. You are one of three intuitive nurses that I will be interviewing.

As part of my study you are being asked to participate in three interviews. The first interview consisted of your verbal consent over the telephone to be in the study and to set-up a mutually agreeable time and place for the second interview. The second interview will consist of an in depth, audiotaped interview discussing your experience of intuition in nursing. I will be utilizing a set of questions in an unstructured format within the interview. The third interview will consist of asking you to review data collected at the second interview in order to validate the data as to your experience of intuition as you expressed in the second interview.

The second interview will be audiotaped and later transcribed by a typist who will be as committed as I am to maintaining your confidentiality. I will not use your name on any written materials. Transcripts will be typed with initials for names, and the final form of the interview material will use pseudonyms.

My goal is to analyze the materials from your interviews in order to understand better your experiences of intuition in nursing. As part of the thesis, I may compose the materials from your interview as a "profile" in your own words. I may also wish to use some of the interview material for journal articles or presentation to interested groups, or for instructional purposes in my teaching.

You may withdraw at any time from the interview process. You may withdraw your consent to have specific excerpts used, if you notify me at the end of the interview series. If I were to want to use any materials in any way not consistent with what is stated above, I would ask for your additional consent.

I,_____, have read the above statement and agree to participate as an interviewee under the conditions stated above. I have been informed about the parameters of the study and hereby consent for anonymous use of this data.

_____
Signature of Participant

_____ _____
Signature of interviewer Date

Sarah Miller-Field
10334-137 Street
Edmonton, Alberta
T5N 2H1
Phone: 455-6297

Thesis Supervisor: Dr. Carolyn Yewchuk, Phone: 492-1154

APPENDIX B

PARTICIPANT INFORMATION FORM

The Experience of Intuition in Nursing

Name_____ Date_____

Address_____

_____

Telephone (Home)_____(Work)_____

Nursing Practice: Area and time frame:

_____

_____

_____

_____

_____

_____

_____

_____

_____

Educational Preparation_____

_____

Birth Date_____